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GAUTAMA SAMHITA.

ORIGINAL TEXT

WITH

A LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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of the English Translations of the Rámáyanam, Maháváratam, Srimadbhágavatam, Mahánirvána-Tantram,
Harivams'a, Agni Puránam, Márkandéyá
Puránam, &c., &c.

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GAUTAMA SAMHITA'.

CHAPTER I.

THE *Vēdas*, and the ethical rules, observed by those, well-versed in them (*Vēdas*), are the source of virtue (morals). Even great men are (sometimes) found to transgress the moral laws and to act improperly. Through an innate weakness of the heart, the great sometimes lose sight of the true end of life. In a conflict between two equally authoritative opinions on a particular subject, one of them must be followed.

A Brāhmaṇa child should be invested with the holy thread (either) at the fifth, eighth, or ninth year of his life. The computation should be made inclusive of the period of his inter-uterine life. This rite of investiture is a second birth. Hence, he, who invests him with the thread, is his preceptor, inasmuch as it is he who teaches him the *Vēdas*. Sons of Kshatriyas, and of Vais'yas should be respectively invested with the holy thread at the age of eleven and twelve. A Brāhmaṇa child, not invested with the thread before he is sixteen, becomes degraded. Sons of Kshatriyas and of Vais'yas, not respectively invested with the holy thread before their twenty-second and twenty-fourth year, are likewise degraded. Girdles (*Munjis*) made of *Kus'a* blades, of bow-strings, and of cotton twists should be respectively used by Brāhmaṇas, Kshatriyas and Vais'yas during the ceremony of investiture; and they should respectively wear, at the time, goat-skins, or skins of antelope, or of Ruru (deer), and cloths made of hemp twists, or silk

cloths, and those known as *Chira Kutapas* (cotton home-spuns). Cloths made of cotton-twists may be used by members of all twice-born castes on the occasion. Certain authorities aver that Bráhmaṇas should wear cloths made of twists of trees; Kshatriyas should wear cloths dyed with *Manjisthā*; and Vais'yas, those tinged with turmeric, on the occasion.

Rods made of *Vilva* or *Palāsha* wood should be used by Bráhmaṇas; those made of *Ashvathva* and *Pilu* wood should be respectively used by Kshatriyas and Vais'yas, in connection with investiture ceremonies; or rods made of the wood of any sacrificial tree may be used by members of all the (twice-born) castes, on the occasion. The rods should be made of whole-skinned wood, and be of sufficient lengths to respectively reach the crowns, foreheads, and tips of noses of Bráhmaṇa, Kshatriya and Vais'ya infants, during the celebration of the ceremony.

A Bráhmaṇa child should shave his entire head, a Kshatriya child should wear braided hairs, and a Vais'ya child should wear a tuft of hair on the crown of his head (on the occasion of investiture with the holy thread.)

Having touched an unused residue of another's meal with an article of (fare) in one's hand, one should perform an *A'chamanam*, without placing that article on the ground, whereby it would be pure again. Earthen or metallic vessels, as well as articles made of wood, or of cotton twists, anywise defiled by an impure contact, should be again purified by respectively rubbing, burning, cutting, and washing them with water. The purification of gems, as well as of articles made of conch-shells or mothers of pearls, should be made, as laid down in respect of metallic pots or vessels. Earthen vessels

or articles made of bones should be re-purified in the manner of wooden ones. A plot of ground should be re-purified by ploughing it. Hydes, pulses, and ropes of threads should be re-purified in the manner of clothes. Articles, which are extremely polluted, should be rejected and thrown away.

All acts of purification should be commenced by looking towards the north or to the east. Seated in a pure place, with his right hand placed between his thighs, and catching hold of his holy thread, a worker of purification should wash his hands from his elbows downward; and observing perfect silence, he should three or four times, perform the rite of *A'chamanam* with water, enough to tricle down into the region of his heart. Then having twice rubbed or washed his feet with water, he should touch his eyes, and the apertures of his mouth, ears, and nostrils (*lit.* orfices of the sense-organs situated in the superclavicular region) with water, or place wet hands over them. He should rinse his mouth with water (*A'chamanam*) as above laid down, after having sneezed or risen from a sleep or a meal. Any thing pricked or tucked into between the teeth, which cannot be touched with the tip of the tongue, should be regarded as pricked or tucked into between the teeth. According to certain authorities, a thing tucked between the teeth, should be considered as such until it falls off. When fallen off, it should be spitted out like saliva, and the mouth would be threby purified. Drops of one's own spittals, falling on one's own body, do not make it impure. One's body, cleansed of the deposit of an impure substance, and free from a bad smell, should be regarded as pure. After urination or defecation, one should cleanse the external orfices of the organs

concerned with earth and water, as laid down by the regulation.

A preceptor, taking hold of the small finger of his pupil's left hand, should address him as, "O ye, read." Then a pupil should touch his eyes, ears, and the regions of his life and intellect with a blade of *Kus'a* grass, fifteen times repeat the *Mantra* (by placing his hand over) each of these localities, and thrice practise *Prāṇayāma*. Sitting on a cushion of *Kus'a* grass previously spread out, he should recite five or seven *Vyāhritis* preceded by the *Pranava*, each morning, both at the commencement and close of his Vedic study. He should formally make obeisance to his preceptor; and seated on his right, with his face turned towards the north or to the east, he should recite the *Gāyatri*; and the *Pranava Mantrah* (Om), after the recitation of the *Gāyatri*. On a dog, ichneumon, snake, frog or a cat happening to pass between him and his preceptor, at the time of reading the *Vēdas*, a disciple shall fast, and live apart from his preceptor, for three days. He should practise *Prāṇayāma*, and live on clarified butter, on any other animal happening to pass between them. This rule should be observed after having read the *Vēdas* at a cremation ground.

CHAPTER II.

ACTS, conversations, and eatings, unsanctified by regulations, and committed and made by one, before one's investiture with the holy thread, do not produce any demerit, inasmuch as one is not entitled to practise *Brahmacharyam*, or to cast oblations in the sacred fire,

before that. A person, before being invested with the holy thread, does not stand under the obligation of following the rules of purification, after attending to the calls of nature. His bodily purification consists in simply washing or sprinkling his body with water, in contradistinction to the practice of *A'chamanam*. He suffers no defilement by the touch of any impure substance. He should not be employed in performing a *Homa*, or in offering oblations to the gods. He is precluded from reciting any Vedic *Mantrah* except on the occasion of a *S'rāddha* ceremony, celebrated in honor of his departed manes.

All regulations and injunctions of the *Sástras* should be followed by a person from after the ceremony of his investiture with the holy thread, and since then, he should duly attend to the study of the *Védas* and to the kindling of the sacred fire, practise truthfulness, and perform the rites of *A'chamanam*. According to certain authorities, he may make gifts of cows since that time.

One should perform the daily *Sándhyás* out-side one's own room. The rite of morning *Sandhyá* should be perfomed standing; while that of evening *Sandhyá* should be performed, in perfect silence, till the appearance of the stars and planets in the heavens. One should not look at the sun; and a *Brahmachárin* should forego the use of honey, (cooked) meat, scents, garlands of flowers, shoes, umbrellas, vehicles of all kinds, and unguents.

He should renounce all fright, anger, greed, ignorance, music, calumny, sexual intercourse, lust, gambling, thievish or killing propensities, and the service of the mean. He should not clean his teeth, or prick his ear-holes, or stretch or screw up his legs, or sit with

his chin supporting on his hand, or laugh or yawn, or contort his limbs, or twist his body, in the presence of his preceptor. He should not address the sons or wife of his preceptor by their names, and avoid using any harsh language. (A disciple) should lie down in a lower bed than that of his preceptor's, and sleep after he has slept, leaving his bed before he rises. He should curb his tongue, appetite and arms. The name of a preceptor should be always mentioned with respect. One should thus behave to all of one's elders and superiors. He should avoid (sitting on) the same bed, or seat with his preceptor, or at a place where his preceptor sits. Serving a preceptor consists in hearing his behests from a lower seat, and in meekly and faithfully carrying them out. A disciple should stand up (rise from his seat) at the sight of his preceptor, and follow him whenever he goes out. Interrogated by his preceptor, he should give true and correct answers to his queries, sit down to study whenever he may be pleased to direct him in that behalf, and do nothing but what is pleasant and beneficial to him (preceptor). Likewise he should behave to his preceptor's sons and wife. He should not eat the unused residue of the meals of his preceptor's sons and wife, nor should he press their legs, nor catch hold of them (during an act of obeisance), nor help them in bathing or decorating their persons.

According to certain authorities, a preceptor's wife happening to be young, a disciple should not touch her feet during an act of obeisance ; but returning from a sojourn in a distant country, he may be allowed to catch hold of her feet.

A Vedic student is at liberty to beg alms of all and of all castes, except those who are degraded or of bad

repute. While soliciting alms, Bráhmaṇa, Kshatriya, and Vais'ya (students) should pronounce the term "Bhavat" (you) respectively at the commencement, middle, and end of their solicitations. One should neither beg alms of one's own preceptor, nor of one's cognates, or of members of one's preceptor's family. In the event of failing to secure alms from any other person, alms may be asked of the afore-mentioned persons in the inverse order of enumeration. All articles, obtained by begging, should be made over to the preceptor. After that, with the permission of his preceptor, first had and obtained, he (disciple) should sit down to his meal. In the event of the preceptor being absent from his home, articles of fare, obtained by begging, should be made over to his wife or son, or to a senior fellow-student. Silently he should eat his meal till the appetite is fully satisfied. He should rise up from his dinner just as he has taken his fill, without casting any greedy look on the food left unconsumed.

A preceptor should admonish his disciple without beating him, or inflicting any kind of corporeal punishment on him. In cases of emergency he may be chastised with a cut piece of rope, or with a bamboo twig without leaves. A king should punish a preceptor for chastising his pupil in any other way. Each *Vēda* should be studied, for twelve years, or until it is thoroughly mastered and understood; and a pupil should live a life of perfect *Brahmacharyam* during each such period of twelve years. At the close of his studies, he should pay a honorarium to his preceptor and take an ablution with the permission of the latter. A teacher is the foremost of all preceptors or superiors; according to others a mother is the highest of them all.

CHAPTER III.

CERTAIN authorities aver that a (disciple), after the close of his Vedic studies, is free to choose and adopt any of the four orders of *Brahmachárin*, *Grihastha* (Householder), *Bhikshu* (Mendicant friar), and *Vaikhánasa* (forest dwelling hermits). These orders are but the offspring of that of house-holders; inasmuch as they preclude the possibility of progeny. Of all these orders (*A's'ramas*), that of *Brahmachárin* entails the perpetual surveillance to one's preceptor. Having served the preceptor, he should recite the sacred *Mantras*. In the absence of the preceptor, the same honour should be given to his son, and in the absence of the latter a senior disciple of the preceptor should be duly served. In the absence of all these he should attend to the sacred fire duly consecrated by his preceptor before his death. He, who lives such a life, self-controlled, goes to the region of Brahma (after death). The order of house-holders is neither hostile to, nor incompatible with, the three aforesaid orders. A *Bhikshu*, who does not store up any thing for the morrow, lives a life of perfect continence, and is a man of steady habits and temperament, should go into villages for alms during the rainy season. He may obtain alms from all except the fallen and the depraved. Without giving blessings to any body, and restraining his tongue, sight and hearing, he should put on the girdle cloth only to cover his nudity. The same girdle cloth, even if it becomes extremely dirty, should neither be cleansed nor washed. He should live on fruits of trees and grains of cereals, and avoid staying two consecutive nights in a village, for alms. Either he should completely shave the hair of his head, or wear a tuft of hair on its crown. Equally

Indifferent to all creatures, he should refrain from destroying any life; or from showing any special kindness to any being.

A *Vaikhāṇṭa* (forest-dwelling hermit) should live on fruits and edible roots of the forest; practising penitential austerities, he should kindle up the sacred fire in the month of *S’rāvana*. He should forego all artificial preparations of food used in villages or made by man. Firmly devoted to the propitiation of the gods, of the *Pitrīs*, and of the celestial sages, he is free to accept the hospitality of all, except the fallen and the depraved. He may live by begging under certain circumstances. He should abjure all articles of fare containing any thing reared by ploughing, and refrain from entering any village whatsoever. He should wear clotted hairs and be claid in rags or skin, observing temperance in eating. Certain Achāryayas hold the order of householders (*Grihaṣṭha*) to be the best of all, since its benefits are witnessed, every day, (in this life).

CHAPTER IV.

A HOUSE-HOLDER should marry a wife of his own caste, younger in his years, and not previously wedded to another. A marriage should take place between parties not belonging to the same *Pravara* (spiritual clanship). Persons not related to each other within five degrees of consanguinity on their mother's side, or within seven degrees on their father's, or not standing to each other in the relationship of a father's *Vandhu*, may be joined in wed-lock.

[The form of marriage] in which a girl, bedecked with ornaments and clad in excellent clothes, is given away in marriage to an erudite man of good conduct and respectable connections, is called the Brâhma form of marriage. The form in which the bride and the bridegroom are united together with the injunction that, "both of you lead the life of virtue, united in holy wedlock" is called the *Prâjâpatyam*.

In the *A'rsham* form of marriage a cow and a bullock are gifted to the bridegroom. The *Daivam* form of marriage consists in giving away a girl in marriage, on the sacrificial platform, to a priest officiating at a religious sacrifice. The form in which a youth, and a maiden bedecked with ornaments, are joined in wedlock, out of love, is called the *Gândharvam*. The form of marriage in which a bride is purchased for money, is called the *A'suram*. The form in which the marriage is effected by kidnapping the bride is called the *Râkshasam*. A marriage, which takes place owing to the bride being ravished by the bridegroom during her sleep, is called the *Paishâcham*. The first four forms of marriage are based on virtue, while certain authorities hold the first six forms to be so.

Sons, issues of marriages celebrated between parties of the same caste (Brâhmaṇas), between Brâhmaṇas and Kshatriya girls, and between Brâhmaṇa and Vais'ya girls, are respectively called Savarṇas, Amvashtas, Ugras, Nishâdas, Daushmantas and Pâras'avas. Similarly, sons begot by men, on women, of the same castes, or of castes second and third in succession in the inverse order of enumeration, are respectively [called Sutas, Mâgadhas, Ayogavas, Kshatras, Vaidehas, and *Chandâlas*. According to others, sons begotten on Brâhmaṇa

women by Bráhmaṇas, Kshatriyas, Vais'yas and S'udras, are respectively called Bráhmaṇas, Sutas, Mágadhas, and *Chandálas*. Similarly, sons begot on Kshatriya women by Bráhmaṇas, Kshatriyas, Vais'yas and S'udras, are called Murdhávasiktas, Kshatriyas, Dhivaras, and Pukkasas. Likewise, sons begotten on the person of a Vais'ya woman by a Bráhmaṇa, Kshatriya, Vais'ya, or S'udra, are respectively called Bhrijjakanthas, Máhishyas, Vais'yas and Vaidehas. In the same manner, sons begotten on a S'udra woman by a Bráhmaṇa, Kshatriya, Vais'ya or a S'udra are respectively designated as Paras'avas, Yavanas, Karaṇa, and S'udras. Sons begot by fathers belonging to a superior caste on mothers belong to a caste immediately, and next to immediately, inferior to their's (father's) in the order of enumeration, respectively retain their racial superiority up to the seventh and fifth generations, while sons begot by fathers belonging to an inferior caste on mothers belonging to one immediately superior, or to one next to that in superiority to, that of their's (fathers') in the inverse order of enumeration, retain their degraded status up to the fifth and seventh generations respectively. Sons begot by men of inferior castes on women of superior castes in the inverse order of enumeration are disqualified from performing any religious rites such as *Sráddhas*, etc.) Sons, who are the issues of inter-marriages among S'udras of different castes, become degraded and extremely depraved. Issues of *A'rsha* forms of marriage sanctify their ancestors up to the third degree; those of *Daiva* and *Prajāpatya* forms purify their ancestors up to the tenth degree, while those of Brahma forms sanctify the spirits of their cognates up to the third degree both in the ascending and descending line.

CHAPTER V.

DURING the menstrual period (from the fourth to the fifteenth day after the appearance of the flow), each month, one should visit one's wife, on any day except those interdicted (by the regulations). Each day, the *Vēdas* should be studied and offerings should be made unto the gods, *Pitrīs*, men, animals and *Rishis*. One should offer libations of water to one's departed manes, attend to the duties of every day life, and devise means of earning money with the utmost energy (one is capable of putting forth). Studying the *Vēdas*, and offering oblations to the gods and to one's departed manes, and practising hospitalities (*Manushya yajna*) are acts which are included within one's household duties. Burnt offerings should be offered in the sacred fire and unto the fire-god, Dhanvantari (celestial surgeon), Vishyedevas, Prajāpati and the creator. Offerings should be made unto the presiding deities of the different quarters of the heaven in angles of a (sacrificial chamber) respectively sacred to each of them. Offerings should be made unto the *Maruts* and house-hold gods at the door of a room; those unto Brahmā should be offered after entering it; those unto the water-god should be offered in a pitcher, full of water; those unto the deities of the firmament should be offered by reciting the *Mantrah*, "Om obeisance to firmament," while those in honour of the spirits, that roam about in the night, should be offered at the advent of even tide, each day. Blessings and alms should be given after being requested to that end, or gifts should be made for any religious purpose. Gifts made to a non-Brāhmaṇa, to a Brāhmaṇa, to a *S'rotriya*, and to one well-versed in

Vēdas, respectively bear ordinary, double, and a thousand times (as much) merit, (as an ordinary one), and infinite fruit. Gifts (charities) should be distributed to pupils begging alms for their preceptors, to the sick soliciting medicines, to the indigent, to persons intending to celebrate any religious sacrifice, to students, to journey men in straitened circumstances, and to those engaged in celebrating *Vis'vajit* sacrifices. To others asking for alms, on the border of a religious platform, should be given coocked rice. Even having promised him, a gift should not be made to an impious or wicked person. An untruth spoken by an angry, elated, frightened, agonised or a greedy person, as well as by an infant, old man, or an idiot, or by an intoxicated or insane person, constitutes no sin. (A house-holder) should first feed, in his house, the infants, old men, pregnant women, sick-folks and married girls residing in his house (*Suvāsini*), as well as those who cannot be persuaded to take their meals a little after and all chance comers (arrived at his house). All matters (of business) should be submitted to the deliberations of one's preceptor and father's friends, and one should act according to, and abide by, their decision on the subject. One should worship with offerings of *Madhuparkas* one's *Ritviks*, preceptors, father-in-law, and uncles, as well as a king or a *S'rotriya* happening to come to one's house within a year, or within that time after the celebration of a marriage or sacrificial ceremony. A seat and water (for washing his feet) should be given to a non-*S'rotriya* Brāhmaṇa calling at one's house, while *Arghyam* and water for washing his feet and some kinds of food should be given to a *S'rotriya* calling at one's house. Cooked rice should be given to all good men, other than professional

physicians, arrived at one's house, while to men of reverse stamp should be offered grass cushions, water and seats. In the absence of all these, one should offer a hearty welcome to all persons calling at one's house. The elders and superiors should be always respected. One's equals or superiors (happening to call at one's house) should be always served with beds, seats, sleeping rooms, and unfailing attention, and one should bid them adieu by following them up to a little distance from one's house. Even those courtesies and hospitalities should be shown, to a small extent, to one's inferiors, or to small men (calling at one's house). A resident of a distant village, not having any appointed place of abode in one's own village, should be treated, for a single night, with the honours of an *Atithi* (chance-comer). A sun-worshipper should pass the night under a tree without sharing one's hospitality as an *Atithi*. Peace, health, prosperity and freedom from disease should be respectively enquired into, in respect of Brāhmaṇas, Kshatriyas, Vais'yas and S'udras. A S'udra, or a degraded Brāhmaṇa can never entertain an *Atithi*. A degraded Brāhmaṇa invited on the occasion of a sacrificial ceremony should be served with meals after a Kshatriya. Members of all castes other than Brāhmaṇas should be complacently fed in the company of one's (Brāhmaṇa's) servants.

CHAPTER VI.

ONE should catch hold of one's preceptor's feet, every day, when first meeting him. Having returned from a distant country, a man should first fall at the feet of one considered most revered among his parents, maternal or paternal relations, elders, and preceptors happening to be present together in a company. One should make obeisance by mentioning one's name as "I am so and so." No kind of formal courtesy or obeisance need be observed or made in an assembly of fools, or among husbands and wives. Except on the occasion of starting on a distant journey, one should not catch hold of the feet of any of one's female relations except those of one's mother, aunt (father's elder brother's wife) and elder sister. One shall never make obeisance to one's mother-in-law or to the wife of one's elder brother by catching hold of her feet. One should rise up from one's seat, at the presence of a priest, father-in-law, uncle, or of a maternal uncle, younger to one's own self in years, and not make obeisance to any of them. One should not make obeisance to one's elders in years (other than Bráhmaṇas, although living in the same house or village with one's self. A Bráhmaṇa should treat a S'udra, even of full eighty years, as his own child, but a member of a superior caste, although younger in years than a S'udra, should be bowed down by the latter.

A S'udra shall not address a member of any superior caste by name, nor any body should be allowed to address the king by his name. Servants, who should not be called by their names, ought to be addressed as "O you, O you." Similarly, a *S'votriya* born on the same day with an addressor, a *Chárana* residing in the

same house with him and his senior by ten years, a *Kalâbhara* older than him by five years, a *Vais'ya* official, three years older than his self, an illiterate *Kshatriya* and an initiated disciple should be addressed as "O you, O you," and not by their names. Wealth, connections (rich friends), office, birth, deeds, knowledge and age are the factors which primarily add to the respectability of a person. Each of these preceding factors is higher than the one immediately following it in the order of enumeration. But knowledge is the highest of them all, in as much as it is the source of health and virtues. One should give way to a wheelman, to an old man, to a bride, to a *Snâtaka*, to a king, and to one of tender years who should be protected.

CHAPTER VII.

IN times of distress a Brâhmaña may learn an art or a science from a non-Brâhmaña teacher, and he should serve and follow his preceptor until the close of his study. Among the Brahmanic offices of celebrating religious sacrifices, teaching, and receiving gifts, each preceding function is more meritorious than the one immediately following it in the order of enumeration. Failing to secure any of these offices, a Brâhmaña is authorized to live by the profession of a *Kshatriya* (military profession), in failure whereof he is at liberty to adopt the profession of a *Vais'ya* (trade, agriculture, and cattle rearing). A Brâhmaña, even if he lives by trade etc., as a *Vais'ya*, shall refrain from selling perfumes, sweet vegetable saps, articles of confectionary, sesame, hemp-twists, silk cloths, skins, dyed or bleached cloths,

milk or its modifications, edible roots, fruit, flowers, medicines, honey, hay, flesh, water, or any unwholesome article of fare for money. Animals such as goats, cows, etc., should not be sold to a butcher, or to one who may be reasonably apprehended to kill them. Men, girls, arms and weapons, land, paddy, barley, she-goats, and lamb, etc., should never be sold. According to certain authorities bullocks, kine, castrated bulls, are not marketable commodities. One kind of vegetable sap may be sold in exchange of another kind. Similarly, animals should be exchanged for one another, and salt, confection and sesame must be exchanged for similar substances of equal weight. Cooked articles may be exchanged for raw ones, and if possible a Brāhmaṇa may deal in all kinds of metals. Members of all castes, except S'udras, failing to earn a livelihood by their respective professions, may live by trade. Several authorities hold the latter view. Even while making this interchange of caste-professions, a Brāhmaṇa should refrain from eating any article forbidden to be taken by offspring of inter-marriages among those castes. In cases where life is jeopardised a Brāhmaṇa is authorised to bear arms, and a Kshatriya to live by trade.

CHAPTER VIII.

THERE are two persons in this world whose lives are perpetual vows. The one is the king, the other is a Brāhmaṇa. Of these one having the higher knowledge is the greater. The inner (racial) instincts of the four orders of society are perishable (changeable). The (racial) lives of men of all the four orders are subject to

change, aberrations, and hybridisation. Virtue consists in preserving the purity of one's native stock. He alone is called a man of varied (profound) knowledge (*Vahu Sruta*) who is conversant with the *Vēdas*, *Vēdingas* (subdivisions of the *Vēdas*), history, *Purāṇas*, literature, and laws of human nature, constantly tries to imitate (realise) the teachings of the *Vēdas* in his life, is consecrated with the forty forms of consecratory rites, is devoted to the performance of (three kinds of) acts, humble to persons suffering from the six kinds of distempers, and has conquered the six senses. Such a person, even if he has committed any delinquency, should not be punished, condemned, or banished by his king from his native country. The forty consecratory rites are *Garbhidhānam*, *Pumsavanam*, *Simmantonnyanam*, *Jātakarma*, *Nāmakarayam*, *Annaprāśanam*, *Chudākarayam*, *Brahmacharyam* with a view to study the four *Vēdas*, ceremonial ablutions, marriage, celebration of religious sacrifices in honor of the deities and one's departed manes, the daily practice of hospitalities to men and beasts, celebration of *S'rāddha* ceremonies under the auspices of the full moon in the months of *S'rāvana*, *Agrahāyana*, *Chaitra*, and *As'vina*, as well as of those known as *Ashtakas*, rite of depositing fuels on the sacred fire, *Agnihotram*, *Darsā Purnamāsi* (a religious sacrifice celebrated on days of the full and new moon, each month), *Chāturmāsyam* (a religious vow observed for four months from the month of *S'rāvana* to that of *Agrahāyana* and closed with the celebration of a religious sacrifice), *Nirudha Pasubandha*, (a kind of Vedic sacrifice), and of *Sautramnee*, *Agnishtoma*, *Uktha*, *Shodasi*, *Vājapeya*, *Atirātram* and *Aptoryama* (these seven forms of *Soma Yajna*). The eight forms of

spiritual virtues are kindness towards all creatures, forbearance, non-hostility, cleanliness (of spirit), annihilation of the desire of hurting any body, doing good to all, absence of niggardliness, and apathy. Persons not consecrated with the above-said forty consecratory rites, or not possessing these eight spiritual virtues, can never attain to the region of Brahma, or hold communion with him; on the contrary, those, consecrated with most of these forty consecratory rites and possessing a major portion of these spiritual virtues, are enabled to hold communion with Brahma, and to live in the same region with that Supreme Being.

CHAPTER IX.

HAVING completed his study of the *Vēdas*, a Brāhmaṇa should duly perform a ceremonial ablution, and marry. After that, he should discharge the duties of a householder, according to the injunctions of the *Sāstrias*, and undertake the observance of the following rules of conduct (*I'rataś*).

He should duly bathe, each day, (according to scriptural ordinances), and nourish a clean soul in a clean body. He should use excellent perfumes, and take an ablution (in a river if possible), each day. He should forego wearing an old or dirty, or an unclean and dyed cloth, or one previously worn by another, if his means admits of such a conduct. He should not put any shoes or rosary, incapable of being re-purified, and must not grow a beard except under circumstances enjoined in the scriptures. He should not simultaneously catch hold of a water-pot and a fire (lighted

substance) with his both hands, nor drink water with the united palms of his hands. Standing he should not rinse his mouth with water previously collected for the purpose. He should not perform a rite of *A'chamanam* with water anywise defiled by the touch of a S'udra or of any impure substance, nor with that poured out by catching hold of the water-vessel with one hand. He should not urinate or evacuate the contents of his bowels, or caste any other impure organic matter looking towards the sun, or facing the wind, or looking at a cow, Bráhmaṇa, or a divine image. He should not stretch his legs towards the image of any deity, nor draw out his feces or urine with a stone. He should avoid sitting on husks, ashes, hairs, and bits of broken bones. He should not hold any conversation with a Mlechchha, or with a pariah, and must not forget to mentally recite the names of saintly persons, or to talk to a Bráhmaṇa immediately after, in the event of being forced to enter into such a conversation.

A person having no kine of his own should be addressed as *Dhenubhavya* (fortunate with cows), and an ungentle person (*Abhadra*) should be accosted as "Gentleman." Skeletal bones (*Kapálas*) should be called Bhagálas (skulls), and a rainbow (*Indradhanu*) should be called a *Mani Dhanu* (lit: a Gem-bow). Seeing a calf stealthily sucking the milk of its mother, one should not report the fact to her owner, nor a man should make the least delay in washing his person after a coitus, or read the *Védas* while sitting or lying down in that defiled bed.

Having left his bed and studied before the break of dawn, a person should not lie down again, nor a man should sexually know a woman in her menses, nor one

unbedecked with ornaments, one should not even embrace a girl who has not attained her puberty, nor a woman in her menses. A fire should not be kindled by blowing with the mouth, nor one should use obscene words, nor stir abroad garlanded, or smeared with sandal paste. One should not cast even a look at a wicked person, nor sit down to a meal in the company of one's wife.

A wife should not be seen even while performing her toilette, nor a house (room) should be entered by a private door (*lit*: filthy passage). One should not cause his feet to be washed by another, nor eat his meal at a place of questionable safety. Swimming across a river, climbing trees or inaccessible heights, and doing things which are ordinarily supposed to imperil life, should be always condemned. One should avoid getting into a risky boat, and do one's utmost to protect one's self. One should not go out covering one's head in the day, nor uncovering it in the night. Easing one's self at an uncovered and unscreened place, or close to one's house, or over ashes or dry cow-dung, or on the road, or in the shade, is always condemnable. At morning or evening, as well as during the day, one should ease one's self by looking towards the north, and towards the south during the night. Sandals, tooth-brushes, and seats, made of Palás'a wood, should never be used.

One should not eat, sit down, lie down, welcome, or bow down (to a superior), with one's shoes on. The morning, noon, and evening should be respectively made fruitful by pursuing matters of piety, wealth; and enjoyment. Piety, wealth and enjoyment are the sources of virtue. The nudity of another man's

wife should never be observed, nor seats and cushions should be dragged on with the legs. All lidity of the eyes, genitals, hands, and legs, and overloading of the stomach should be foresworn. Biting of nails or weeds, digging into the ground with toes, rubbing and twisting the limbs of the body (are acts) which should never be done. One should not leap over the tether of a bound cow or bullock, nor do any thing that brings disgrace on his family.

One should not attend the celebration of a religious sacrifice without first being elected (as a priest) to that end; but one may so attend as a mere on-looker. Eating by taking morsels of food, kept in the folds of the tugged up hem of one's wearing cloth, is bad. Pressed by one's female slave, one should not take, in the night, the combination of the articles of fare known as *Chaturviryayam*. Morning and evening, a person should eat his meal without anywise condemning the food served out to him. Bathing, or sleeping without clothes, in the night, should be condemned as unwholesome. One should act, as persons of venerable age, who are the knowers of their Selves and perusers of the *Védas* and are likewise devoid of greed, pride and delusion, would advise one to act (on definite occasions.) For the attainment of bliss through *Yoga*, an individual should resort to his lord (*Is'vara*) and not to any other being. A spiritual preceptor, a tutelary deity, and pious men in general are called *Is'varas*. One should rear one's dwelling house in a country where water, *Kus'a* grass and garlands of flowers are obtained, and which is inhabited by a large number of *A'ryas*, and Brâhmaṇas, custodians of the consecrated fire. One should circumambulate spacious and holy divine temples, or

devoutly walk along its quadrangles.¹¹ These rules of conduct should be faithfully followed and observed by all till death. It is imperatively obligatory on all to be cleanly in their habits, truthful in spirit and conduct, gentle in their speech and discourse, open and straight forward in their dealings, and faithful to the teachings of the *Védas*. Those, who are charitable, loving in their hearts, amiable in disposition, firm in the discharge of their duties, and have subdued their senses, succour the souls of their parents, together with those of seven generations of their relations both in the ascending and descending lines. *Snátakas*, who are perpetual vowists and constant practisers of austerities, suffer no fall from the region of Brahma.

CHAPTER X.

EVERY twice-born one is entitled to prosecute the study of the *Védas*, to celebrate Vedic sacrifices, and to practise charities. Of these, teaching, celebrations of religious sacrifices, and acceptance of gifts are functions which specifically from the right of a Bráhmaṇa. A duly initiated preceptor, cognates, and friends of a Bráhmaṇa, as well as his relations, older in his years, may teach him the *Védas* in consideration of fees. Bráhmaṇas, failing to earn a living by any of the above-said means, may live by taking to agriculture, trade, or money-lending. A king has several special duties of his own in addition to those described as obligatory on people in general. They are (1) Protection of all, (2) Just punishment of the wicked according to the provisions of scriptural laws, (3) supporting Bráhmaṇas who

are *S'rotriyas*, or do not exert themselves for any worldly gain, or are devoid of all means of earning, or are in a state of pupelage, intending to settle down as householders at the close of their study (*Upakurvāṇa*), (4) constant readiness and exertion for the conquest of foreign territories, (5) adoption of extreme caution during times of distress, (6) and the leading of his soldiers in battle from his war-chariot with a bow and arrow in his hands, without setting his back upon his foes. Destruction of life in war is not culpable, but a king, by killing an antagonist, whose horse or charioteer has been shot dead, or whose arms and weapons have been broken or damaged, or a Brāhmaṇa, or a messenger sitting or lying down maimed at the root of a tree, or a person taken captive in war, or sitting with his hairs dishevelled, commits sin. A Kshatriya, serving under a foreign king, should be allowed to do all things that can be legitimately done by his king. A victor has the sole right to booties obtained in war. Animals of conveyance and (surplus) treasures seized in war should go to the king. A king should distribute treasures (booties) other than these among his subordinates. A subject is bound to pay revenue to his king. Cultivators should pay a tenth, eighth, or a sixth part of their produce to the king as revenue. Several authorities aver that a fiftieth part of the profit on animals and gold should be paid to the king. Generally a twentieth part of the profits of trade, and a six part of that made on fruit, honey, flowers, medicines, or bulbs should go to the coffer of a king, inasmuch as a king ensures the safe possession of all these articles.

The surplus of the revenue, after defraying all the charges of a good and efficient government, should be

appropriated by a king for his personal expenses. Artisans of different guilds should serve the king with their skilled labour, each month, turn and turn about, all the year round. Free workers or craftsmen, even including potters and boatmen, should thus serve their sovereign. They will be entitled to get their food only from the royal store during their term of service. Tradesmen would not pay the king's taxes in the event of their goods being sold in the market at rates lesser than their cost price. On obtaining an unclaimed good, or an article whose owner's name is not known, one should immediately inform the king of the matter; and the king shall cause a proclamation to be made within his territory, stating the description of the article thus obtained, and asking for proofs of its ownership. It shall be lawful for a king to keep such an article in his custody for a year. Failing to ascertain its real owner within that time, the king shall cause a fourth part of the value of the article to be paid over to the person who had first found it out, making over the balance to the public treasury.

All coparceners are equally entitled to a property obtained by right of inheritance, or acquired by that of sale, purchase, or gift. Only Bráhmaṇas are entitled to (unclaimed) estates originally acquired by way of a gift; Kshatrayas are solely entitled to (unclaimed) properties acquired by conquest; Vais'yas are solely entitled to unclaimed properties acquired by trade, while S'udras are solely entitled to those acquired by service.

A king shall have no right to an underground treasure found by a Bráhmaṇa; whereas the procedure to be adapted in respect of non-Brahmana finders have been set forth above. According to certain authorities

a non-Bráhmaṇa is entitled to a sixth part of an underground treasure found and unearthed by him.

In a case of theft, a king shall cause the stolen article to be recovered from the thief and make it over to its rightful owner. A king shall protect the estate of an infant till he attains the age of discretion.

Vais'yas are authorised to ply on a trade or agriculture, and to rear cattle and carry on money lending, in addition to the four duties of prosecuting (Vedic) studies, celebrating religious sacrifices, and making gifts. The fourth order of society is S'udra, and Sudras are all of one caste. Even S'udras should practise forbearance, toleration, and truthfulness, and wash their hands and feet for the purposes of A'chamanam. A S'udra is competent to celebrate the S'raddha ceremonies in honour of his departed manes. A S'udra shall support his own servants, and devote himself to the services of any of the three superior social orders. A S'udra shall take his salary from his master. He shall put on the old and cast off clothes of his master, wear his old shoes, use his old umbrellas, and partake of the unused residue of his meals. Otherwise a S'udra may earn his livelihood by doing any kind of handicraft. The person, whom a S'udra might serve as his master, is bound to support him in his old age, even if he becomes incapable of doing further service. Likewise, a S'udra is bound to support his master in his old age, or if fallen on evil days. His master shall have a right to his estate, and he will be competent to order him to accept other mens' service. "Namas" (obeisance) is the only *Mantra* which a S'udra is competent to utter. According to several authorities; a S'udra is competent to do the Pákayajna. Members

of an inferior social order should respectively serve members of superior social orders. In the absence of any distinctive function or profession, *A'ryas* and *An-āryas* are equal in status (caste).

CHAPTER XI.

A KING is the sovereign lord of all except the *Brāhmaṇas*. He should always do good to his subjects, and speak in a sweet and majestic voice. He should be well versed in the *Vēdas* and science of reasoning. Pure, self controlled, full of resources and equipped with the willing service of efficient men, he should deal even handed justice to his subjects, and do what preminently conduces to their good. Members of all the three social orders except *Brāhmaṇas* should make obeisance to a king, seated on a higher seat (than the rest of his courtiers), and even *Brāhmaṇas* should show him every mark of deference. A king shall lawfully protect the members of the four social orders in the due discharge of their proper duties, and walking by the path of virtue he shall make others conform to that path, and cause them to perform their respective duties in life. A king is supposed to take a share in the virtues of his subjects. A just, erudite, eloquent, well born, handsome, elderly Brahmana of unimpeachable character, who has practised penitential austerities, should be appointed as the royal priest, and a king should do all (religious) acts according to his advice. The energy of the *Kshatriyas* (military vigour) backed by the energy of the *Brāhmaṇas* (knowledge and wisdom) leads to success, and suffers

no defeat. The words of men, who have the gift of reading and foretelling dreadful natural phenomena, should be listened to with the greatest readiness. Several authorities aver that the safety and prosperity of a king solely depends upon these people (readers of unnatural phenomena). The royal Ritviks shall undertake the performance of those mystic rites, in the sacred fire chamber, that are calculated to bring peace, health, prosperity and a long life to their sovereign, and such like acts of bliss, or to kill or Jeopardise the health of his adversaries.

A king shall adjudicate the contentions of his subjects. Injunctions found in the *Vedas*, *Vedāngas*, *Purāṇas*, and customs of a country or family, and racial usages, not incompatible with those injunctions, are the factors which should determine the decision of a royal tribunal in these cases. Customs obtaining among traders, rearers of cattle, money lenders and artisans, should be respectively taken into consideration in adjudicating the contentions of these people. A king should learn all about these usages from the members of those respective guilds, and award what is found due to each in conformity with the principles of equity and good conscience. In cases of doubt, the opinions of erudite Brahmanas, well versed in the *Vedas*, should be consulted, and the judgment should be given according to their decision. By so doing a king shall come by good and bliss in this life. It is manifestly true that the energy of the Kshatriyas backed by that of the Brāhmaṇas forms the main stay of the regions of the celestials, Pitris and men. The creation (primary object) of punishment is for checking the miscreants and wrong-doers. Members

of the four social orders, true to their respective duties in life, after having enjoyed the unenjoyed residue of the fruit of their works, are reborn as long-lived, intelligent, erudite, virtuous individuals in families of special sanctity. Those, who are false to their duties in life, are destroyed. Punishing the wrong doers, and rewarding the virtuous have been laid down by the wise, hence kings and wise men are never condemnable.

CHAPTER XII.

A KING shall cause that limb of a S'udra to be cut off with which he might have assaulted or offended a Brâhmaṇa. A S'udra, detected in the act of sexually knowing a Brâhmaṇa woman, or guilty of that offence, should be punished by cutting off his genitals. A S'udra who has robbed a Brâhmaṇa, or keeps any article belonging to a Brâhmaṇa concealed after having stolen it, may be punished with death. A king shall cause molten lead or shellac to be poured into the ear-holes of a Sudra who has willfully heard a recitation of the *Vedas*. Similarly, the punishment for his reciting the *Vedas* is the cleaving of his tongue. A fine of a hundred *Panas* should be realised from a S'udra striving to be equal to a Brâhmaṇa in a bed or seat, or treating a Brâhmaṇa on the road as an equal. Similarly, a fine of equal value should be realised from a Kshatriya who might have badly treated a Brâhmaṇa, whereas the fine should be doubled in cases of actual assault. For the offence of rudely treating a Brâhmaṇa, a Vais'ya should be punished with a fine of two hundred and fifty *Panas*. (On the other hand) for the offence of rudely handling a Kshatriya,

a Brâhmaṇa should be made to pay a money penalty of fifty *Panas*, while his punishment for rudely behaving with a Vais'ya would be a fine of half as much amount. No Brâhmaṇa should be punished for roughly handling a S'udra. As a Brâhmaṇa is punished for doing any offensive treatment to a Kshatriya, so a Kshatriya is punished for offensively behaving with a S'udra. The offence of gold theft should be successively regarded as doubly more heinous in respect of Vaisya, Kshatriya and Brâhmaṇa stealers than that committed by a S'udra. Members of all castes should be equally punished for the offence of abusing Brahmanas. A fine of five *Krishnala* is the punishment for taking a small quantity of turmeric, paddy, or potherbs without the knowledge of its rightful owner. A master is liable for the mischief done by an animal owned by him, or the keeper of such an animal shall be held responsible in the event of its being lent to him for keeping. In the event of any mischief being done by a stray cattle on the road or in an unfenced field, the owner of the animal or of the field should be successively held responsible for it. An owner of a cow or a bullock shall be liable to pay a fine of five *Mâshâs*, that of a camel six *Mishâs*, and of an ass five *Mâshâs* for any mischief done by any of these animals. An owner of a horse or of a she-buffalo shall be liable to pay a fine of ten *Mâshâs* for any mischief done by it, the penalty to be paid by an owner of a goat or a lamb, under the circumstances, being two *Mâshâs* only. A fine of a hundred *Mâshâs* should be paid by the owner of a stray animal for its destroying the whole crop of a field; money-penalty of the same amount should be paid by a man for his

ommission in doing the right act, or for his commission of a wrong one. Moreover, all the money, except that found necessary for defraying the expenses of his food and clothing, should be confiscated. Hay for cattle, fuels for fire, flowers from plants and creepers, even though belonging to others, may be collected by one as one's own. Similarly, one may collect fruits from trees growing in an unfenced orchard not one's own.

Interest on money (lent) should not exceed a twentieth part thereof. According to certain authorities, interest may be charged at the rate of five *Māshās* per month in the event of the term of the loan being more than a year. Interest on money lent for a long period should double the amount of principal. Interest must not be charged from after a mortgaged property has been redeemed by paying off the principal, or in the event of the person of a mortgagor, intending to redeem the mortgaged property, being seized by the creditor (mortgagee). Compound interest (*Chakra Vriddhi*) on money lent may be allowed under certain circumstances. Personal services by a mortgagor, or enjoyment of the mesne profits of a mortgaged property may be counted as payment of interest. Interests on animals, precious stones, wool, fields, etc., should not be charged at more than five times the ordinary rate. A person holding an uninterrupted and continuous possession of a property in the face of its owner, other than an infant or an idiot, shall acquire a proprietary right therein. But such a continuous possession of a property owned by a *S'rotriya*, king or an itinerant *Brahmacharin*, or by a person of renowned virtues would not give rise to any title thereto in favour of the possessor. Any thing short of an absolute possession of animals, land,

and slave girls would not create a right thereto in favour of the person holding possession thereof.

The heirs of a person are bound to pay off his debts. But a son is not bound to discharge a debt incurred by his deceased father in his life-time for standing as a surety for another, or due by him to a wine-shop or a gambling saloon, or to his king as an unpaid tax on a trade. No unblameable person is bound to make good any food stuff, treasure, etc., held in trust by him, in the event of their being accidentally destroyed. But he is bound to make good the loss if they are destroyed through his wilful negligence.

A stealer of gold, weighing about eight *Ratis*, shall surrender himself to the king with a club in his hand, confessing his guilt in dishevelled hairs. He shall be exonerated of his crime, if he dies or not, after having been assaulted by the king with that club. A king commits sin by not striking the culprits hard in these cases. All forms of Bráhmaṇas are above corporeal punishment. A Bráhmaṇa, found guilty of an offence, should be deprived of his privileges, and his king shall cause his guilt to be proclaimed in the country, and banish him therefrom by branding his body with sticks of hot iron. A king, by punishing a Bráhmaṇa in any other form, shall be liable to atone for his sin.

An abettor of theft, as well as the person who receives any stolen article with a guilty knowledge, should be regarded as equally punishable as a thief. Punishments should be inflicted in consideration of the heinousness of a crime and of the bodily strength of a criminal, or otherwise according to the dictates of persons, well-versed in the *Védas*.

CHAPTER XIII.

IN cases of litigation, a king shall ascertain what is true and what is false from the witnesses. Even honest S'udras, devoid of all feelings of envy and partiality, and whom the king may safely trust, may be cited as witnesses. A greater preference should be attached to the statement of a Brāhmaṇa than that of a non-Brāhmaṇa (witness). Witnesses, not formally adduced to give testimony, are not bound to appear at the court, but such witnesses, (accidentally) present in the court, if interrogated by the king, must speak truth, inasmuch as truth-speaking leads to heaven, and a lie is the key to hell-door. Even non-subpœned witnesses may give testimony in cases where (summoned) witnesses have fallen ill. An intoxicated person may cite witnesses to speak in his behalf. The king, the members of a tribunal, and even witnesses present therein acquire demerit through any violation of moral laws (in the course of a legal proceeding). Non-Brāhmaṇa witnesses shall give testimony either on oath or on solemn affirmation. Their evidences should be taken in the assembly of the king and the Brāhmaṇas, or before an imaged deity. Ten generations of a witness, giving false evidence on account of (for the acquisition of) a small animal, go to hell. False testimony, given on account of a cow, horse, or a man, leads ten, thousand, ten thousand and a hundred thousand generations of the speaker to hell. By speaking falsehood for the ownership of a land one commits the same sin as is committed by killing all the animals.

Falsehood spoken for (safe-guarding) the right of water produces a sin which is similar to that spoken of for the sake of a proprietary right in land. Falsehood, spoken

in connection with an act of sexual intercourse, equally soils the soul of the speaker as the two above. Falsehood, spoken on account of honey and melted butter, is equally venal as that spoken on account of a domestic animal. Falsehood, spoken for the sake of a cloth, paddy, or the *Vēdas*, is equally defiling as that spoken for the sake of a cow. Falsehood, spoken for the sake of a carriage or conveyance, is equally culpable as that spoken for the sake of a horse. A king shall punish a perjuring witness either with a fine or corporeal punishment. A falsehood, spoken for saving the life of a good man (falsely accused of an offence), constitutes no sin ; but such a lie for the sake of saving the life of a wicked person should never be told. A king or his judges shall adjudicate legal proceedings. In proceedings concerning wives, kine, disputes of pregnancy, recognisances should be taken for a year, and the trial should go on after that time. Matters, of which a delayed adjudication may result in loss or damage, should be peremptorily adjudicated. Truth spoken before the president of a royal tribunal (*Pra'dviveka*) forms the highest virtue.

CHAPTER XIV.

THE period of death-uncleaness in respect of the initiated, *Ritviks* and *Brahmachārins*, lasts for ten nights, that in respect of the cognates of a deceased relation is for eleven nights. Kshatriyas remain unclean for twelve nights, Vais'yas remain unclean for fifteen days, and S'udras remain unclean for a month under the circumstance. A death-uncleaness occurring within the

term of a previous and existing one terminates with the latter. A new death-uncleanness, occurring in the small hours of the night on which a previous one would abate, lasts for another two days, while occurring on the morning of that date it lasts for three days more. The period of uncleanness incidental to the death of a person killed by a cow or a Brāhmaṇa lasts for three nights only. No death uncleanness should be observed in connection with the death of a suicide, dead by poison, hanging or drowning, or of a person dead from observing a religious fast (*Prāyopaveshanam*), or of one killed by fire or an arrow, or in a battle, or in appeasement of a royal wrath.

The tie of *Sapindaship* terminates either in the fifth or seventh degree of consanguinity, and rules laid down in connection with death uncleanness shall hold good of birth uncleanness as well. The period of uncleanness incidental to the occurrence of a miscarriage of pregnancy in one's family lasts for as many number of days as that of the month at which the miscarriage has taken place, the observance of which is binding only on the parents. A death or birth uncleanness, heard of after the tenth day of its occurrence, should be observed (by the hearer) for another three days. *As'a-pinda* relations of a dead person remain unclean for two days after his death, while a disciple, on the death of his preceptor, remains unclean for a day and night. Similarly, the period of uncleanness to be observed in connection with the death of a S'rotriya is one day only. Such an uncleanness incidental to touching or carrying a dead body is one day. S'udras and Vais'yas remain unclean for ten days by voluntarily partaking of the boiled rice of a person labouring

under a death or birth uncleanness ; while Brāhmaṇas and Kshatriyas, in distress, who have partaken of the cooked rice of one defiled by a birth, or death, uncleanness, should likewise remain unclean for ten days. A man remains unclean for three days on the death of a spiritual preceptor, or of a wife or son of a spiritual preceptor, or of a Yajamāna or of a disciple. A member of a superior caste touching the dead body of a member of an inferior caste, and *vice versa*, should observe a period of uncleanness laid down in respect of the member of the caste of the deceased. Having touched a *Chandâla*, parturient woman, or a woman in her menses, or a dead body, or a person defiled by the touch of any of these persons, one should regain one's purification by bathing with one's clothes on. Likewise, a man, having followed a corpse to a cremation ground, should recover his personal purity by bathing with all his clothes on. Certain authorities hold that having touched cooked food eaten by a dog (*lit.* unused residue of a dog's meal) one should regain one's purity by acting as above described.

CHAPTER XV.

Now I shall discourse on the mode of celebrating *S'râddha* ceremonies. Gifts should be made on the day of the new moon for the peace of the soul of one's deceased father ; similar gifts may be likewise made on the fifth days of lunar months. *S'râddhas* should be performed on the receipt of articles enjoined to be used in the *S'râddha* ceremonies, and on the advent of

Brāhmaṇas, fit to be employed for the purpose at a place or country, where such performances are held as highly meritorious. The cooking and quality of the rice (to be used in connection with a *S'rāddha* ceremony) should be made as good as one's means would admit of. Nine or any odd number of *S'rotriya* Brāhmaṇas of unimpeachable character, and full of health, vigour, and personal beauty, and possessing eloquence and learning, should be feasted on the occasion of a *S'rāddha* ceremony. Certain authorities aver that young Brāhmaṇas should be feasted instead, and the performer of the ceremony should look upon each of them as his own father, and refrain from making friends or friendly ribaldry with them. In the absence of a son, one's *Sapindas*, disciples, or *Sapindas* on the mother's side, shall be competent to celebrate one's *S'rāddha* ceremony.

In the absence of disciples, one's priest (Ritvik) and spiritual preceptor shall be competent to perform one's *S'rāddha*. An offering, consisting of sesame, *Māsha* pulse, barley, *Vrihi* grain, and water, offered unto one's departed manes, gratifies their cravings (for *Pindas*) for a month. A *S'rāddha* ceremony celebrated with the offerings of venison, or mutton, or with the flesh of a hare, *Ruru* dear, rhinoceros, or boar, in honour of one's departed manes, fills them with satisfaction for a year. A *S'rāddha* performed with the offerings of cow-milk, and sweet porridge (*Pāyasa*) fills them (with satisfaction) for a year. Offerings, consisting of the flesh of a large or black goat, or of that of a rhinoceros or *Kālasāka*, smeared with honey, and made unto one's departed manes, fill them with satisfaction for a period of twelve years. Thieves, eunuchs,

degraded persons, atheists, *Virahas** *Didhisupatis†* *Agredidhishupatis‡* and men who act in the capacity of priests to women only, worshippers of village deities, goat-keepers, drunkards, gluttons, wicked or depraved individuals, professional false witnesses and warders should not be fed on the occasion of a *S'rāddha* ceremony. Similarly, persons who partake of the boiled rice prepared by *Kundas*,§ sellers of *Soma* Juice, incendiaries, poisoners, *Avakirnis*,|| keepers of concubines, persons who have wilfully known interdicted women, cruel men, individuals who have married before the marriage of their elder brothers, and such elder brothers, storers of grain, persons abandoned by their own people, parasites, individuals suffering from bad nails, psoriasis, purigo and kindred cutaneous affections, professional sureties, usurers, trades-men, artisans, archers, and professional dancers, singers and musicians should not be fed in connection with celebrations of *S'rāddha* ceremonies. Individuals whom their fathers have reluctantly separated from the family commensality should not be likewise fed on the occasion of a *S'rāddha* ceremony. Several authorities aver that one's cognates

* *Virahas*. Persons who have neglected their domestic fires.

† *Didhisupatis*. Persons who have carnal intercourse with their brothers' widows without any religious injunctions.—*Tr.*

‡ Husbands of married women whose elder sisters are still unmarried.

जेष्ठायां यद्यनङ्‌यायां कन्यायामुह्यतेऽनुजा ।

सा चायेदिधिषुज्जेया पूर्वच दिविषु मता ॥

§ A son born in adultery while the married husband of his mother is living.

|| Religious students who have committed acts of incontinence.—*Tr.*

and disciples should not be fed in connection with the celebration of one's *S'rāddha* ceremony.

A performer of a *S'raddha* ceremony should cause to be fed that day (date of the celebration of the *S'rāddha*) Bráhmaṇas, possessed of more than three qualifications. A *S'rāddha* ceremony performed by a person, seated on the bed of a S'udra, leads to a residence of his departed manes among excrements, for a month. Hence, one should practise *Brahmacharyayam* on the day of the celebration of a *S'rāddha* ceremony. Oblations of boiled-rice looked at by a dog, *Chandála* or by a degraded person (after a *S'rāddha* ceremony) become defiled, hence such boiled-rice should be given away or strewn over with sesame seeds. Bráhmaṇas, who are sanctifiers of rows (Pankipâvanâs), guard against the soiling of such oblations. Persons, well-versed in the *Védas* with six sub-divisions, who are elderly *Snátakas* as well, and have a thorough knowledge of the Sáma *Véda*, *Trináchiketas*, *Trimadhus*, *Trisaparṇas*, and of *Mantras* and laws of virtue, and teach the *Védas* to their disciples, are called *Panktipávanás* (sanctifiers of a row of Bráhmaṇas, seated down to a meal). Incompetent Bráhmaṇas should not be engaged for performing *Homas*. According to a certain authority such men should not be engaged in performing *S'rāddhas* only.

CHAPTER XVI.

OBSERVING perfect continence, and with all the hairs of his body shaved, one should read the *Védas* in the months of *S'rávana* and *Bhádhra*, or during the five

months the sun follows the southern course. One should not eat cooked meat during the time. These vows should be observed for two months or more. The *Vēdas* should not be studied on days when the roaring winds raise up clouds of dust from the ground, nor on nights when claps of thunder, or peals of trumpets, or sounds of drums, or barks of dogs, or brayings of asses, or howlings of jackals are heard, nor when thick mists enshroud the earth, in an unnatural season of the year, nor when purple rainbows are observed to span the firmament.

One should not study the *Vēdas* while attending to a call of nature. Several authorities aver that the *Vēdas* should not be studied on rainy evenings, nor on days or nights, when the sun or the moon is founded to be surrounded by rings of halōe, nor while seating on ant-hills. One should not study the *Vēdas* while in a state of fright, nor while riding a carriage, nor while seated with a leg cocked up. One should not study the *Vēdas* during the term of a birth or death-uncleanness, nor at a cremation ground, nor by the side of a high road. Similarly, the *Vēdas* should not be read near a *Sudra* or a *Chandāla* (Divakirti), not at places exhaling a fetid smell or containing carcasses. One should not study the *Vēdas* during the term of a birth-uncleanness, nor having had (*lit.*: after the rising of) eructations. The *Vēdas* should not be read on the happening, in an unnatural season, of such physical phenomena as roarings of rain clouds, earth-quakes, meteor-falls, down-pours of rain and flashes of lightning. Likewise the *Vēdas* should not be read during conflagrations of fire, or on descents of thunder-bolts in unnatural seasons of the year. The *Rik* and *Yajur Vēdas* should not

be read after having heard the chantings of *S'áman*. Similarly, roars of rain-clouds, heard in the small hours of the night and before the expiry of the third watch, interdicts the study of the *Védas* on (the next morning). Several authorities aver that flashes of lightning seen in the morning should be likewise considered as prohibitive of the study of the *Védas*. No part or portion of the *Védas* should be read on evenings, marked by claps of thunder, or roars of rain clouds. Roars of rain clouds, heard after the mid-night, prohibit the study of the *Védas* on the next morning. Similarly, roars of rain clouds heard on the morning interdict the study of the *Védas* during the entire day. The death of the king of one's country, as well as interviews of friends on returning from a foreign country, should be regarded as instances on which the study of the *Védas* is prohibited. On the day on which the reading of a *Véda*, commenced before, is finished, all further studies should be regarded as interdicted by law. The *Védas* should not be studied on the occasion of a *S'ráddha* ceremony, or friendly feast, nor on the reader having suffered from vomiting that day. Non-study for two days has been enjoined from the day of the new moon, each month, and the *Védas* should not be studied on days of the full moon, in the months of *Kártika*, *Phálguna*, and *A'sháda*. For three nights one should refrain from studying the *Védas* on the advent of the three *Ashtakás*. According to certain authorities, such prohibition exists only in respect of the last *Ashtaká*. One should not study the *Védas* on the occasion of friendly dinners. Several authorities aver that the study of the *Védas* is prohibited during the first three hours and a half of each night. That portion of a *Véda*, which has once been

studied, should not be read over again. One should refrain from studying the *Vēdas* in a town, nor they should be read near the performer of a *Srāddha* ceremony who has not fed the Brāhmaṇas with boiled rice, nor till one can recollect them.

CHAPTER XVII.

BRAHMANAS should eat in the houses of twice-born ones, true to their proper duties in life, and boldly receive, for the performance of their *Daiva* and *Pitri Srāddha* ceremonies, as well as for the support of their preceptors and servants, the unsolicited gifts of commendable water, barley, fruits, honey, edible roots, beds, cushions, milk, paddy, milk-curd, fish, *Priyangus* (a kind of creeper) flowers, *Kus'a* grass and vegetables. Even Brāhmaṇas, who have abjured their own vocations, should receive those gifts from all except the S'udras. Brāhmaṇas may safely partake of boiled rice, belonging to the keepers of their own domestic animals, or to tillers of their own lands, or to their own paternal servants, or to hereditary friends of their families, even if such keepers of animals, tillers of lands, servants, and hereditary friends be S'udras; but they cannot eat boiled-rice belonging to S'udras, not falling under any of the foregoing categories. Boiled-rice of traders other than actual artisans may be safely partaken of by Brāhmaṇas. Boiled rice, defiled by the touch of hairs or insects, should never be eaten. Boiled rice, touched by a woman in her menses, or trampled down by a bird, or looked at by a destroyer of human fetus (procurer of abortion), or smelled by a cow, or having an offensive look, or served

without any curries, salads, or milk-curd, as well as that which is stale, and twice-cooked should not be eaten. Boiled rice served without cooked edible leaves (*S'akas*) or saturated with unwholesome fatty matters, offensive to taste, as well as putrid meat or honey should not be eaten. Boiled rice, collected from the refuge of other men's plates, or cooked by a prostitute, or belonging to an accursed individual, or to a man of low parentage, or to one under the ban of law or punished by a royal court (of justice,) or to a carpenter, miser, hunter, captive, artisan, or a professional physician, as well as that given by one's enemy, or by an *Uchchishta bhoji*, or by a Brahmana, falling under the category of one supposed to defile a row of Brahmanas seated down to a dinner (*Apankteya*) should not be partaken of. Eating before the weaklings (of one's family) have taken their meals should be regarded as prohibited. Boiled rice, not formally dedicated to a deity, or in respect of which the rite of *A'chamanam* has not been performed, as well as the one which one can not leave at will, should not be eaten. Pure and impure boiled rice should not be promiscuously mixed together. Boiled rice, which has not been consecrated by having been offered unto a deity in the course of a *Pujā*, should not be partaken of. The milk of a parturient cow should not be used till before the expiry of ten days from the date of her parturition. Similarly, the milk of a she-goat, or of a she-buffalo should not be used till before the expiry of ten days from the date of her delivery. The milk of an ewe or of a she-camel, or of a female animal with un-bifurcated hoofs should not be used at all. The milk of a cow in heat, or of one showing inclination to be impregnated, as well as that

of one whose calf is dead, should never be used. The flesh of all five-nailed animals except that of a porcupine, hare, *Ghodā* (a genus of large lizards) rhinoceros, or a tortoise should be rejected as unfit for human consumption. The flesh of an animal possessing two rows of teeth, or of one possessing both wool and hair, or of one with unbifurcated hoops, as well as that of *Kalavinka* (sparrow), diver, crane (*Chakraváka*), swan, crow, vulture, hawk, or domestic cock, or of a bird whose head and legs are red, together with the flesh of a boar, cow, or bullock, should never be eaten. Boiled rice (food) not prepared for, and offered unto, a deity, as well as the flesh of an animal, not slaughtered in connection with a religious sacrifice, should never be eaten. Garlics, tender shoots of trees, as well as milky exudations and red saps of plants or trees should be regarded as unfit for human use. The flesh of a wood-pecker, heron, *Tittibha*, *Mándhátri* and such like birds, as well as that of birds that fly by night, should not be eaten. The flesh of *Pratudas* (birds that dart upon their prey), of *Vishikeras* (birds that scatter their food with legs before eating), of web-footed birds, wholesome fish, as well as flesh of those enjoined to be slaughtered in connection with a religious sacrifice, or of those not killed by any poisonous beast or reptile, and wholesome flesh in general may be eaten.

CHAPTER XVIII.

A WOMAN (wife) is subservient to her lord even in respect of doing religious acts, and she should never supersede him (act independently of him) in these

matters. Controlled in her speech, mind, and senses, during her menstrual period, she, after the death of her husband, should evince her desire to be the mother of a male child by her husband's younger brother. In the absence of such an uterine brother of her deceased husband, she should get herself impregnated, for giving birth to a male child, by a *Sapinda* or a cognate relation, standing in the same category even through ties of spiritual clanship (Rishis), or bearing her the same relationship through the female line. Under no circumstances, she should let her menstrual period pass unfruitful. The causation of the birth of a male child in the womb of a widow by any one, not related to her as her husband's younger brother (or cousin), is interdicted according to the opinion of certain authorities. A widow, under the circumstance, will not be competent to get herself more than twice impregnated by her dead husband's brother. In the absence of any express stipulation, sons, begotten on her person, shall belong to their progenitor. Sons, begotten on the field (wife) of a person, who is alive, shall belong to the legitimate husband of the wife, or they shall be regarded as belonging both to their progenitor and the husband of their mother. In fact the fathership in these cases shall belong to either of these two persons (progenitor or mother's husband) who shall maintain the children.

A wife is bound to wait for six years for a husband who is unheard of, and to go to him on hearing of him. A wife shall refrain from even talking about her husband in the event of his taking to asceticism. Similarly, a Brāhmaṇa shall wait for twelve years, or for six years, according to several authorities, for an elder brother, considered in the relationship of fellow students of

the *Vēdas*, in matters of keeping the sacred fire, or of marrying his daughters, etc.

After her three successive menstrual periods, an unmarried girl, happened to be not given away in marriage by her father or paternal kinsmen, shall renounce the ornaments given her by her parents, and shall be competent thereafter to marry a commendable bride-groom in express defiance of her father, or father's friends. A girl should be given in marriage before she menstruates, and her guardians commit sin by not marrying her before that time. According to certain authorities, a daughter should be married before leaving her age of girlhood.

Money (gifts) may be taken from S'udras for the purpose of celebrating a nuptial or sacrificial ceremony. For other acts as well, money gifts may be received from S'udras, possessing a large number of cattle, from Brāhmaṇas, not keepers of the sacred fire, who are respectively masters of a hundred heads of cattle and are given to low pursuits, and from *Somapas*, who are respectively masters of a thousand heads of cattle. Articles of fare should be taken by one from persons of noble pursuit, in the event of one remaining without food up to the seventh part of the day. Every body is duly bound to speak the truth to his sovereign. A king is bound to support Brāhmaṇas of good conduct who are well-versed in the *Vēdas*, in the event of their practice of virtues being interfered with by thoughts of maintenance; otherwise he shall acquire demerit.

CHAPTER XIX.

DUTIES appertaining to (different) castes and orders of society have been described. Now I shall describe the acts by doing which a person becomes sinful. Now we shall discuss about the necessity of (atoning for the sin of) officiating as priests at the religious sacrifices of those who should not be thus served, of eating interdicted articles of fare, of omitting to do the proper acts, of speaking falsehood or that which should not be spoken, and of enjoying forbidden things. Several authorities aver that atonement is of no avail, since (our) acts are indestructible; while others opine that atonement (*Práyaschittam*) is necessary. The Vedic aphorism that "by performing an *Agnishtoma* sacrifice over again, one gets progeny" predicates the necessity of one's making atonement for one's sin, "A vow-breaker, or a person not initiated with the holy thread (*Vrátya*) becomes absolved of his sin by celebrating an *Agnishtoma* sacrifice." "A Bráhmaṇicide is exonerated from his sin by celebrating a horse-sacrifice." A penitent should be caused to celebrate an *Agnishtuta* sacrifice." These Vedic aphorisms emphatically demonstrate the necessity of atoning for one's sin. For the expiation of his sin, a sinner should practise penitential austerities, observe fasts, practise charities, perform *Homas*, and read the *Upanishads*, the *Vedánta*, the *Samhitás* forming the sub-divisions of the *Védas*, and the *Madhuváta*, *Aghamarshanam*, *Atharvas'iras*, *Rudra'dhyāyam*, *Purusha-Suktam*, *Rājan-Rahin Sáman*, *Rathántaram*, *Purushagatim*, *Mahánámnim*, *Mahā-Vairájam*, *Mahádivákirtyam*, *Mahishyavamánam*, *Kushmándam*, *Pa'vamánim*, *Sávitrim*, and any of the *Yeshya Sáma Mantras*. One's sins may be absolved by one's living simply on water, by abjuring all food

except leaves of edible plants or trees, by living only on barley diet, by licking gold, by drinking melted butter or *Soma*-Juice, or by eating only fruits.

A pilgrimage to any of the sacred pools or rivers, or a sojourn to a hermitage, mountain, or pasturage is purifying in its effect. Observance of perfect continence, truthfulness, touching of water, fasting and lying down on the ground in wet cloths, are what constitute *Tapasyâ*. Gifts of gold, cows, clothes, horses, lands, sesame seeds, melted butter, and food should be made. Twelve months, six months, four months, three months, two months, one month, or twenty-four days, twelve days, six days, three days, or one entire day and night should be respectively understood as terms of penitential penances. Any of the aforesaid measures of atonement should be adopted according to the nature of the place at which a person atones for his guilt. The austerity of these penances should be proportionate to the heinousness of one's sin. The practice of a *Krichchham*, *Ati-krichcham*, *Krichchhâti-krichchham*, or *Chândrâyanam* penance should be regarded as a sufficient atonement for all kinds of sin.

CHAPTER XX.

SINNERS, after suffering torments at sixty four different places of torture, are respectively reborn with the following physical deformities, or diseases. A Brahmanicide is reborn as a phagedenic lepor, a drunkard is reborn with black teeth, and a defiler of his preceptor's bed is reborn as a congenital blind or maimed person. A gold-stealer suffers from bad nails at his next incarnation;

a cloth-stealer is punished with psoriasis, a fire-stealer is punished with ring-like patches of eruptions on his skin, an oil-stealer is punished with pthisis, a gold-stealer is afflicted with ring-worm, a stealer of edible things is afflicted with indigestion, and a knowledge-stealer is punished with dumbness at their next birth. A man who kills his own preceptor is tormented with epileptic fits at his next incarnation. A cow-killer is reborn as a blind individual, a tell-tale is reborn as one with putrid nose, and a poisoner of other men's ears is tormented with fetour in his mouth at his next birth. A teacher of S'udra students is reborn as a *Chāndāla*. A seller of lead, of brass, or of Chowries is afflicted with the vice of drunkenness at his next rebirth. A seller of animals with unbifurcated hoops is sure to be born in the womb of a female huntress at his next incarnation. A partaker of a *Kundā*'s boiled rice is reborn in a family of menial servants. An astronomer suffers from tumours at his next birth, an atheist is reborn as a professional actor, an eater of interdicted articles of fare is tormented with boils and tumours at his next birth, a guide to a stealer of men or of the *Vēdas* is reborn as an eunuch, and a carnal knower of a cow, or of a *Chāndāli* or *Pukkasi* woman is afflicted with diabetes at his next birth. A husband, who induces his own virtuous wife to lie with another man, is reborn as a blind individual. A person who carnally knows a courtesan or a woman of his own *Gotra*, as well as he who holds incest with his own father's or mother's sister, is successively reborn as a haunch back, dwarf, insane, diseased, deformed, indigent, short-lived, foolish, irascible, worthless, thievish, carrying out other men's behests, bald-pated, and miscreant person in low and vulgar families. Hence one

should atone for one's sin.. Atonement preserves one's virtues intact and helps one to be reborn with commendable attributes and physical traits.

CHAPTER XXI.

A MAN should renounce a father who is a regicide, or an insulter of the *Vēdas*, or attends on S'udras as a priest, or procures abortions. Teachers and marriage-relations of a man, who mixes freely with S'udra men and women of *Antyāvasāyin* class, should assemble together to interdict the offering of libations of water unto his spirit, after death No funeral rites should be done unto him after his death, and the vessels to be used in the course of this interdicting rite should be of a defiling character. Slaves or servants should be sent to a town for fetching such polluted vessels. Then a slave girl should be ordered to fetch a pitcher full of water, and the man to be interdicted should be caused to stand with his legs apart, and with his face turned towards the south. Then the congregated persons shall loudly utter, "let us interdict the offering of libations of water unto this man." So saying they will mention the name of the interdicted individual and catch hold of one another's arms. His teachers and marriage relations, after having performed *A'chamanam* in the manner of *Prāchināvali*, shall cast a look at his face and enter the village by a separate path.

He, who unknowingly speaks to such a person after the ceremony of formal interdiction, should regain his purity by repeating the *Sāvitri Mantra* for a whole night in a standing posture, while having knowingly

conversed with him, he should repeat standing the *Sávitri Mantram* for three consecutive nights. In the event of his agreeing to do the necessary expiating penance, a golden pitcher should be caused to be filled with the water of a holy lake, and the interdicted person should be sprinkled over with water out of that. After that, the same pitcher should be successively made over to, and taken back from, the penitent, and the attending priest should recite the *Sântam Dau*, *Sântâ Prithivi*, etc., *Mantram* from the *Yajur Véda*. After that, libations of melted butter should be cast in the sacred fire by reciting the *Pávamânim*, *Taratsamandî* and *Kushmândi Mantras*. As an alternative gold should be gifted to a Brâhmaṇa and a cow to an *A'chârya*. He, in respect of whom expiation by death has been laid down, should do the proper penance and atone for his sin with his life. All funeral rites should be duly done unto his spirit after his death. Sprinkling of bliss-giving water over the penitent is laid down in respect of all minor delinquencies.

CHAPTER XXII.

BRAHMINICIDES, drunkards, men who defile the bed of their own *Gurus*, as well as persons who carnally know any female relations on their father's or mother's side, atheists, miscreants, and men, who do not renounce the degraded or keep their company, should be regarded as degraded persons.

Those, who associate with these (degraded) persons for a year, become themselves degraded. Degradation or fall in these instances means deprivation of the rights

and privileges of a Brâhmaṇa, and a degraded status in the next world. According to certain authorities. "Degradation" spells as hell. Manu has not included the first three of these heinous sins regarding woman within his list of sinful acts. Several authorities aver that a procurer of abortions, even if he does not defile the bed of his preceptor, should be regarded as a *Mahâpâtakin*. A woman, by carnally knowing a man, inferior to her in caste, becomes degraded. Bearing false witness, malice shown towards one's own king, and speaking falsehood to one's preceptor, should be regarded as acts equal to *Mahâpâtakas* in their atrociousness. Of Brâhmaṇas who are not competent to sit in the same row with other good Brâhmaṇas (*Apankteyas*), beef eaters, denouncers of the *Vîdas*, *Avakirṇas* and those who have renounced the use of vedic *Mantras* or of the sacred *Gâyatri*, should be regarded as *Upapâtakins* (minor sinners) Ritviks or teachers, attending as priests at any religious ceremony undertaken by any of these individuals, or giving instructions to any of them in scriptural knowledge, should be looked down upon by the society, and they should be held as degraded under certain circumstances. According to certain authorities, people who receive gifts from any of these people should be regarded as degraded. But no sin appertains to parents in receiving gifts from degraded sons, but degraded sons are disqualified from inheriting properties coming down from their parents. By falsely calumniating a Brâhmaṇa in society, one becomes equally degraded (as any of the aforementioned persons). By casting a false obloquy upon an innocent Brâhmaṇa, one acquires twice as much demerit as a calumniator of the foregoing type. A capable man that looks with indifference at the oppression

of a weak person by a strong one, when he can fully succour such a distressed person, becomes doubly sinful. For rudely attacking or insulting a Brāhmaṇa, one is punished with a residence for a hundred years in hell. By thus assaulting a Brāhmaṇa one resides for a thousand years in hell. By drawing blood on his person one resides in hell for as many number of years as the number of dusts with which he dusts his wound.

CHAPTER XXIII.

A BRAHMANICIDE, without in any way covering or shielding his body, shall thrice pass through a blazing fire, or shall make himself the target of a soldier in battle, or shall roam about begging for twelve years in the garb of a *Brahmachārin*, carrying a *Khattāṅga* (club) and a human skull in his hands, confessing his guilt to the world. He shall turn away from the sight of an A'rya. A Brāhmaṇicide, by duly performing three ablutions, and by practising the *A'sanas* (postures of *Yoga*) at morning, noon, and evening, each day, shall perform the rite of *A'chamanam*, whereby he will regain his personal purity. As an alternative he shall thrice combat with a man, who has stolen all the possessions of a Brāhmaṇa, for the recovery thereof; and he shall be adjudged pure even if he dies in his attempt at recovering the goods of such a Brāhmaṇa; or under the circumstance, he shall give to a Brāhmaṇa that much money for the loss of which he contemplates to put an end to his life. A king, having killed a Brāhmaṇa, should regain his personal purity by performing an *Avabhritha* ablution after the celebration of a horse-sacrifice, or

he should perform any other *Agnistut* sacrifice by way of atonement. Having killed a woman in her menses or a pregnant woman in whom signs of pregnancy have not been fully patent, one should practise the foregoing kind of expiatory penance. A Brāhmaṇa, having killed a Kshatriya, should practise, for six years, the most austere of penances, and at the close of that he should make the gift of a bullock and a thousand kine. Having killed a Vais'ya, he should practise, for three years, the same austerities, and make the gift of a bullock and a hundred kine. Having killed a S'udra, a Brāhmaṇa should practise, for a year, the same austere *Brahmacharyayam*, and make the gift of a bullock together with ten cows. The same expiatory penance should be practised for atoning the sin of killing a cow or a woman who has not menstruated.

Having killed a frog, ichneumon, crow, she-mouse, or a hole-dwelling animal, one should practise the same expiatory penance as laid down in respect of atoning the sin of a Vais'ya-killing. Having killed a thousand of such vertebrate animals as lizards etc., or a cart-load of such invertebrate vermins as bugs, leeches, lice, etc., one should practise the same expiatory penance as the foregoing one. As an alternative a small gift should be made to a Brāhmaṇa for each animal destroyed. Having killed a eunuch, or a man with rudimentary (undeveloped) genitals, one should make the gift of a *Palila* weight of lead and *Māsha* pulse to a Brāhmaṇa. Having killed a boar, one should make the gift of a pitcherful of clarified butter to a Brāhmaṇa. Having killed a serpent, one should make the gift of an iron rod to a Brāhmaṇa. Having killed a *Brahmavandhu* (nominal Brāhmaṇa) woman, one should make the gift of

an animal to a Bráhmaṇa, whereas no such expiatory gifts should be made after having killed a *Venujivin* (one who lives by making bamboo-made articles). Having committed homicides out of greed for wealth, food, or beddings, one should practise *Brahmacharyayam* for a couple of years for each act of man-killing. Having killed an individual, attached to another man's wife, one should practise *Brahmacharyayam* for three years in succession. Having picked up an article belonging to a *S'rotriya*, one should return it to its owner, or renounce its possession. Having uttered a thousand words in combination with an interdicted *Mantra*, one should perform an *Agnyutsáde* or *Nirákriti* penance, which is the atonement for all *Upapátkas* (minor sins). A false wife should be kept imprisoned in a room, on an allowance of daily sustenance. Having held incest with a female beast, other than a cow, one should recite the *Kushmánda Mantram*, and perform a *Homa* with libations of melted butter.

CHAPTER XXIV.

HOT wine should be poured into the mouth of a Bráhmaṇa, addicted to wine, until he dies; such a death is the only atonement for his sin. Having unknowingly taken wine, a Bráhmaṇa should practise a *Tapta-krichchham* penance by living for three days on each of the following substances, viz., milk, melted butter, water and air; and after that, he should be again initiated with the thread. Having eaten any excrementitious matter, or semen, or the flesh of a camel, ass, domesticated pig or cock, or of a wild beast, or having smelled the

smell of wine coming out of the mouth of a drunkard; one should live on melted butter (for a day) and practise *Prāṇāyāma*. The same expiatory penance should be practised for taking anything bitten by any of the foregoing animals. A man, who has defiled the bed of his elder or preceptor, should lie down on a red hot bed of iron, or he should be made to embrace a hot iron image of a female, or he should cut his genitals, and holding them in his united palms, should walk towards the south-west quarter, until he drops down dead from bleeding. Such a death absolves him of his sin. This penance should be likewise practised by one after having carnally known one's son's wife, or the wife of a friend disciple or cognate, or after having held incest with a cow. According to several authorities, the atonement in these cases is same as what has been laid down in respect of an *Avakirni*. A woman of a superior caste, having been found guilty of illicit intercourse with a man of an inferior caste, the king of the country shall cause her to be torn alive by dogs at a public place, or the guilty man should be dealt with in the same manner. An *Avakirni* (vow-breaker) should worship the deity *Niriti* at a crossing of two roads by sacrificing an ass; then clad in the skin of that ass from the surface of which hairs have not been removed and carrying a red alms-bowl, he should live by daily begging alms at the doors of seven men, confessing his guilt to the world, all the time. After thus living for a year, he should be judged pure again. An emission of one's semen during sleep, or out of fright, or on account of a disease should be atoned for by begging for seven days in the manner of an *Agnindhan*, and by performing a *Homa* with libations of melted butter. An act of masturbation should be atoned

for in the two following ways. Observing perfect continence, a masturbator should stand up from sunrise to sunset and take a single meal, each day, and mentally repeat the *Gāyatri mantra*, all night long. Having seen any impure thing, one should look at the sun and practise a *Prāṇāyama*. Having eaten any impure or interdicted article of fare, one should take a good purgative, and after the cleansing of his stomach he should fast for three days; or without striving to come by any food he should live on ripe fruits, just of themselves fallen [from trees], and before they are seized by any five-nailed animal.

After vomiting, one should drink clarified butter. Having used any angry word, or behaved falsely and maliciously to any body, one should practise severe austerities, for three days. Having spoken a falsehood, one should perform a *Homa* by reciting the *Vārunī, Pāvamāni Mantram*. Certain authorities aver that, a lie is no lie if spoken for bringing about a matrimonial alliance, or the union of a man and a woman. But the slightest false-hood should not be spoken to a preceptor, inasmuch as a small lie in such a case leads the seven generations of the speaker to hell. For one year a *Krichcha Vratam* penance should be practised for atoning the sin of one's going unto an *Antyāvasāya* woman. An unwitting intercourse, under the circumstance, calls for a practice of the same penance for twelve days. Having visited a woman in her menses, one should practise a *Krichchha Vratam*, for three days.

CHAPTER XXV.

A PERSON, who has got no notoriety as a sinner, should practise an expiatory penance in secret. Having received the gift of an interdicted article, or having felt a desire for accepting such a gift, one should recite, standing in water, the four *Riks* beginning as *Tarat Samandi*, etc. Having felt a desire for eating an interdicted article of fare, one should make a gift of land. Having visited a woman in her menses, a man should recover his purity by simply bathing. Several authorities aver that, the penitent, under the circumstance, should live on milk regimen, for ten days, or live on simple water for two or three days. A procurer of abortions should take a light meal in the forepart of the day, and then clad in wet clothes, should perform a *Homa*, saying that, "I offer oblations unto hairs, nails, skin, flesh, blood, ligaments and bones (of the destroyed fetus) and unto the mouth of death and myself." According to several authorities, drunkards, Brâhmañacides, gold-stealers and defilers of their preceptors' beds should perform a *Mahá Vyâhriti Homa* by reciting the *Mantra*, "extinguish my sin, O fire," or by casting libations of melted butter in the sacrificial fire by reciting the *Kushmânda Mantram*, or practise the aforesaid expiatory penance, or practise *Prâṇayâma*, and thereafter bathe and recite the *Aghamarshanam Suktam*. The last named measure is equally purifying as an *Avabhritha* ablution made after the celebration of a horse-sacrifice. As an alternative, those individuals (drunkards, etc.,) should recite the *Gâyatri* a thousand times. Sunk in water, a sinner should thrice repeat the *Aghamarshanam Suktam*, which tends to extinguish all sin.

CHAPTER XXVI.

THEN they discoursed on the places where the different portions of the vow of an *Avakirni* merge in after the vow is broken. The vital energy of an *Avakirni* merges itself in the Maruts, his strength enters the self of Indra, his Brāhmaṇic energy resorts to Vrihaspati, and the rest lie concealed in Agni. Hence he should install the sacred fire on the night of the new moon, and cast libations of clarified butter in it by way of expiation (saying as follows):—“Out of lust I have broken this vow, out of lust I have carnally known a woman while practising *Brahmacharyayam*, (lit. become an *Avakirni*) I offer these libations unto Kāma-Kāma, I was overwhelmed, by lust, my reason was overclouded. I offer these libations of melted butter unto Kāma-Kāma. Passion got the upper-hand of my soul, I was overwhelmed, I offer these libations of melted butter unto Kāma-Kāma. He should lay down the sacrificial twigs by reciting these *Mantras*, and having sprinkled water over them, he should construct the sacrificial platform (lit. places) and stand by it. Then he should thrice recite the *Rik*, running as *Sanmásinchatu*. Then having recited the *Rik*, (commencing as) *Traya Imē Lokā* (These three regions) he should regain his purity and religious privileges through the purity and privileges of every one residing therein. Thus one should perform the *Homa*, and thus these *Mantras* should be recited, after which a cow should be gifted to a Brāhmaṇa. This penance should be likewise practised by one who has acted in a crooked or miserly way, or has done any of the interdicted acts, or has eaten any of the interdicted food. Having cast one's seed in a S'udra woman, or having eaten any interdicted food, one should take

an ablution by reciting the *Vāruni Mantra* or any other sacred *Mantra* of the *Vēdas*. Having sinned with tongue or mind, one should, after reading the five *Maha Vyāhrifis* in the morning, read the *Sarva Svāpo Va'cha*, etc., and the *Rik* running as *Ratris'cha Ma' Varunas'cha*, etc., in the evening, or perform a *Homa* by casting eight sacrificial twigs in the fire with the recitation of *Devākritisya*, etc., *Mantra*; whereby one would be absolved of all sin.

CHAPTER XXVII.

Now I shall discourse on the mode of practising the *Krichchha* (most austere) penances. Take a *Havishya* meal in the morning on the first day, then fast for three successive days. After that, take a single meal at night and do this for three successive nights, then for three days live on what is obtained without solicitation, and after that fast, for three days more. A penitent shall remain standing in days, and pass the nights sitting, during the entire term of the penance. He shall content himself with little, speak nothing but perfect truth, abjure the company of the uncivilised (*Anāryas*) and use the skin of a *Ruru* or *Yaudha* deer. At each bath he should consecrate and touch the water by reciting the *A'pohishtā Mantra* and thereafter perform the *Tarpanam* by offering libations of water to the following deities, as obeisance to *Homa*, to *Mohama*, and to the bow-wielding one (*Pināka-hasta*), etc. These *Mantras* should be likewise used in connection with rites of *Homa* and *Suryopasthānam* (invocation of the sun). Then after the expiry of twelve days,

penitent shall cause the sacrificial porridge (*Charu*) to be cooked, and perform a *Homa* by offering oblations of that *Charu* to several deities. The *Mantras* to be recited at the time of offering these oblations, are, "obeisance to Agni, obeisance to Soma, obeisance to Agni and Soma, obeisance to Agni and Indra, obeisance to Indra, obeisance to Vishvadevas, obeisance to Brâhmaṇ, obeisance to Prajâpati, obeisance to Agni, and obeisance to Svishtikrit. After that, he should perform the rite of *Brahma-tarpanam*. By this we have described the process of practising the severest form of expiatory penances and austeries.

The second form of practising a *Krichchha Vratam*, consists in one's living on articles, obtained without begging or solicitation. The third form consists in living on water. By practising the first form of penance one becomes pure, holy and competent to perform religious rites. A practice of the second form extinguishes all forms of sin, except the *Mahâpâtakas*, whereas that of one of the third form grants absolute absolution. A practice of any of these three forms of expiatory penances ranks equal in merit with an ablution made after the study of all the *Vâdas*. He, who is cognisant of this fact, becomes favoured of the gods.

CHAPTER XXVIII.

Now I shall describe the process of practising *Chândrâyaṇam*. Rules to be observed in practising this penance have been already set forth. In the *Krichchha* form of *Chândrâyaṇam*, a penitent should have his head cleanly shaved, and observe a fast on the day of

the full moon. The rites of *Tarpanam*, *A'jya-Homa* (*Homa* done with libations of melted butter), consecration of the clarified butter and invocation of the moon, should be done by reciting the *Mantra*, running as *Apyāyasva Sante*, etc. Libations of clarified butter, should be cast in the sacred fire by reciting the four *Mantras* running as *Yaddevādevahelanam*, etc. Then a *Homa* should be performed by casting twigs of sacrificial trees in the fire with the accompaniment of *Deva Kritártha*, etc., *Mantra*. The morsels of food should be consecrated by reciting the Om, *Bhur*, *bhuvaḥ*, *Svastapah Satyam Yas'ah S'rirupam Giraujastejah Purusha Dharmā Sivah S'iva*. Then *Namas Sváhā* should be mentally recited. The morsels of food should be made of a size as to admit of being easily introduced into the cavity of the mouth. These morsels should be made either of *Charu* (sacrificial porridge), or of articles obtained by begging, fried barley-powder, barley, leaves of edible plants, milk, melted butter, fruits, edible roots, bulbs, or of simple water; each preceding substance being held more meritorious than the one immediately following it in the order of enumeration. Such fifteen morsels of food should be taken on the day of the full moon, and a penitent shall daily decrease the number of morsels by one during the dark fortnight, observing a perfect fast on the day of the new moon, and thereafter increasing the number of morsels by one, each day, till the day of the full moon. According to certain authorities this penance of *Chán-dráyanam* is completed in a single month. By practising it for a month, a penitent is absolved of all sin, by practising it for a couple of months he purifies his own spirit together with those of his ten immediate ancestors

and descendants, and consecrates the row (*Pankti*) of Bráhmaṇas in which he sits down. By practising it continuously for a year, one ascends to the region of the moon.

CHAPTER XXIX.

SONS shall divide among themselves the estates of their father, after his death. A father, on the cessation of the menstrual function of his son's mother, may divide his properties, in his life-time, among his sons, if he so desires it. A father may bequeathe his whole estate to his eldest son, providing mere maintenance to other sons, or leaving to them only properties enough to defray the costs of their subsistence. The merit of a divisioner of estates is increased by making such a partition. Twenty parts of a partitioned (paternal) estate, together with male and female slaves, domestic animals each possessing two rows of teeth, cars, cows and bullocks, should form the portion of an eldest son; blind, maimed, castrated animals, as well as those, that are deprived of the power of locomotion, should fall to the portion of a second, (*lit.* middle) son. In the event of his father dieing, possessed of a large number of sheep, a sheep, cart, paddy, iron (implements), together with a house and a quadruped should fall to the portion of a youngest son, and the rest of the property should be equally divided among all the sons. As an alternative, an eldest son shall take two parts, and the remaining sons shall take one part, each, of a partitioned paternal estate; or each successive son shall take one part less than a brother immediately

his elder. An eldest son shall take ten parts of animals, one animal with bifurcated hoops, and a bullock. A son of an eldest son shall take a sixteenth part of the number of animals, or he shall take an equal share with his youngest uncle, or sons of different mothers (by a common father) shall take specific shares according to the difference of their mothers.

A sonless father shall give away his daughter in marriage, saying "her sons shall be my sons." Several authorities hold that mere entertainment of such a thought by a father in his mind will create the right of *Putrikā*. Hence, there is a prohibition regarding marrying a brotherless bride, inasmuch as the existence of *Putrikāship* in such a case may not be easily discovered. Persons related to a (deceased) individual by ties of *Gotra*, *Pinda*, or spiritual clanship (*Rishi*), may inherit the estates left by him. The estates of a childless person shall go to his wife after his death, or his widow shall seek for a son from his uterine brother. A son begotten on such a widow by any one except her deceased husband's brother shall not be competent to inherit the property of his mother's deceased husband. Unmarried daughters, not well-settled in life, shall inherit the *Stridhanam* of their mother. Money-doweries obtained at the time of a sister's marriage shall go to her brothers after her mother's demise, or according to several authorities, they may take the money even during their mother's life-time. Estates left by a deceased individual should be first divided among persons living in commensality. On the death of an elder brother who had been living in commensality, a brother of his, living separate, shall inherit his property. A brother born after the partition (of his paternal estate) shall be an heir

to his father's portion only, (and not to any subsequent accretions made thereto by his brothers.) Of brothers living in commensality and belonging to a joint-family, one happening to be a practising physician, while others are not physicians (*Avaidyas*), the physician brother shall be the owner of all the properties earned by him.

Aurasa (1), *Kshetraja* (2), *Datta* (3), *Kritrima* (4) *Gudotpanna* (5) and *Apaviddha* (6) all these (six) kinds of sons are competent to inherit their paternal properties. *Kánina* (7), *Sahoda* (8), *Paunarbhava* (9), *Putrikáputra* (10), *Svayamdatta* (11), and *Krita* (12) sons inherit only the *Gotra* of their fathers, but they, in the absence of any *Aurasa*, etc., sons of their father, shall be deemed competent to inherit a quarter part of the estate left by him.

A good and eldest born son of a Bráhmaṇa father by a Kshatriya mother shall take equal shares with a son begotten by his father on a Bráhmaṇa wife, but a son of a Kshatriya mother, under the circumstances, not possessed of the foregoing qualifications, shall not take the preference of an eldest born. Sons born of Vais'ya and Kshatriya wives of a Bráhmaṇa testator, (*Dhani*) shall inherit his property according to shares and principles laid down before in connection with sons of Bráhmaṇa and Kshatriya wives of a Bráhmaṇa. A son, begotten by a Kshatriya on a Sudra wife, shall inherit his property in the manner of a disciple, in the event of there being no other kinds of sons of his father, and on the proof his nursing him at his death-bed. A son begotten by a man on a wife belonging to the same caste with him (*Savarṇa*) shall be debarred from inheriting his paternal estates on his happening

to lead an improper life. *S'rotriyas* should be regarded as heirs to estates left by childless Bráhmaṇas, while estates left by members of any other caste shall vest in the sovereign of a country. Idiots and eunuchs are entitled to maintenance only. A son of an idiotic father shall take a share like a son begotten on a S'udra mother. Water, articles of confectionary or of culinary art, slave girls, and articles necessary for the purpose of practising *yoga* can never be partitioned. All matters of doubt should be submitted to the deliberations of at least ten honest, greedless, impartial men of wisdom of the following type, for settlement. Four of them must be Bráhmaṇas well-versed in the *Vēdas*, one member of good conduct from each of the following orders viz., *Brahmachárins*, house-holders and *Vānaprasthas* (forest dwelling hermits,) and three several Jurists, well read in the regulations (Law). A council consisting of ten members of the aforesaid types is called a *Parishad*. In the absence of a *Parishad*, all matters of dispute should be adjudicated according to the decisions of good *S'rotriyas*, well versed in the *Vēdas*, inasmuch as they are above all feelings of partiality or unjust oppression. By practising special virtues the virtuous go to heaven, culture of knowledge being the highest of them all.

THE END.

गौतमसंहिता ।

प्रथमोऽध्यायः ।

वेदो धर्ममूलं तद्विदाच्च स्मृतिशीले, दृष्टो धर्मव्यतिक्रमः साहस्रं महतां, न तु दृष्टोऽर्थो वरदौर्बल्यात्, तु ल्यबलविरोधे विकल्पः । उपनयनं ब्राह्मणस्याष्टमे नवमे, पञ्चमे वा काम्यं, गर्भादिः सङ्ग्राम वर्षाणां, तद्वितीयं जन्म । तद्यस्तात् स आचार्यो वेदानुवचनाच्च । एकादशद्वादशयोः क्षात्रिय-वैश्ययोः । आषोड़शाद्ब्राह्मणस्यापतिता सावित्री, द्वार्चिंशते राजन्यस्य, द्वयविकाया वैश्यस्य । मौज्जीज्यामौर्वीसौक्रो मेष्वलाः, क्रमेण क्षणरूपस्ताजिनानि वासांसि, शाणक्षौम-चोरकृतगाः, सर्वेषां कार्पासञ्चाविक्रातम् । काषायमध्येके । वाचं ब्राह्मणस्य, माञ्जिष्ठहारिद्रे इतरयोः । वैख्यपालशौ ब्राह्मणस्य दण्डावश्वत्यपैलवौ शेषे, यज्ञिया वा सर्वेषामपीरिता यूपचक्राः सवल्कला (सशल्कला) मूर्द्वललाटनासायप्रमाणाः । मुण्डजटिलशिखाजटाच्च । द्रव्यहस्त उच्छ्रिष्टोऽनिधायाचामेद्-द्रश्यशुद्धिः, परिमाज्जनप्रदाहतक्षणनिर्णेजनानि तैजसमार्त्तिक-दारवतान्तवानां, तैजसवदुपलमणिशंखशुक्तीनां, टारुवर्दस्य-भूम्यारावपनच्च, भूमिश्वेलवद्भुविदलचर्मणामुत्सर्गो वात्यन्तो-पहतानाम् । प्राञ्छुख उदञ्चुखो वा शौचमारभेत् । शुचौ देशे आसानो दक्षिणं बाहुं जान्वन्तरा क्षत्वा यज्ञोपवीत्या मणिवन्धनात् पाणी प्रक्षाल्य वाग्यताः हृदयसृशस्त्रिश्वतुर्वाप-

आचामेह्वः प्रमृज्यात् पादौ चाभ्यक्षेत् खानि चोपस्थुशे-
च्छौर्षण्यानि मूर्दनिच दद्यात् । सुप्ता भुज्ञा ज्ञुत्वा च पुनः ।
दन्तश्चिष्टेषु दन्तवदन्यत्र जिह्वाभिमर्षणात् । प्राक् च्युतेरित्येके ।
त्रुतेष्वास्त्राववद्विद्यान्निरक्षेव तच्छुचिः । न सुख्या विग्रुष
उक्षिष्टं कुर्वन्ति ताष्वेदङ्गं निपतन्ति । लेपगन्धापकर्षणे शौच-
मसेधस्य । नदह्वः पूर्वं मृदा च मूवपुरीषरेतोविष्टं सनाभ्य-
वहारसंयोगेषु च यत्र चान्नाया विदध्यात् । पणिना सव्यमुप-
संगट्ष्वाङ्गुष्ठमधौहि भो इत्यामन्त्वेत् गुरुः । लक्ष चक्षुर्मनः-
प्राणोपस्थर्णनं दर्भेः ; प्राणायामास्त्रयः पञ्चदशमाचाः । प्राज्ञने-
न्वासनच्च उँपूर्वी व्याहृतयः पञ्चसप्तान्ताः । गुरोः पादोपसंग्रहयं
प्रातत्रिंह्वानुवचने चायन्तयोरनुज्ञात उपविशेत् । प्राज्ञुखो
दक्षिणतः शिष्य उदज्ञुखो वा सावित्रोच्चनुवचनमादितो ब्रह्मण
आदाने उँकारस्याऽन्यवापि । अन्तरागमने पुनरूपसदनं
श्वनकृतसर्पमण्डूकमाज्जाराणां व्रह्मसुपवासो विप्रवासस्य ;
प्राणायाम् द्वृतप्राशनच्चेतरेषाम् । श्वशानाध्ययने चैवं चैवम् ।

इति गौतमीये धर्मग्रास्ते प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

प्रागुपनयनात् कामचारवादभच्चोऽहुतोऽब्रह्मचारी यथोप-
पादमूवपुरीषो भवति ; नास्याचमनकल्पो विद्यतेऽन्यवापो-
माज्जनप्रधावनावोक्षणेभ्यो । न तदुपस्थर्णनाशौचं न त्वेवैनमर्गिन-
हवनवलिहरणयोर्नियुज्ज्ञगात्र ब्रह्मभिव्याहारयेदन्यत्र स्वधार्न-
नयनात् । उपनयनादिनियमः । उक्तं ब्रह्मचर्यमग्नौभ्यन-

भैक्षरणे सत्यवचनमपामुपस्थिनम् । एके गोदानादि । बहिः सन्ध्यार्थज्ञातिष्ठेत् पूर्वमासौतोत्तरां सञ्चोतिष्या ज्योतिषो दर्शनाद्वाग्यतः । नादित्यमौक्रेत, वर्जयेन्द्रधुमांसगन्धमात्य-
दिवाख्लेष्टज्ञनाभ्यज्ञनयानोपानच्छत्रकामक्रोधलोभमाहवाद-
वादनस्त्रानदन्तधावनहर्षनृत्यगौतपरिवादभयानि गुरुदर्शने
कर्णप्रावृतावसक्थिकायाश्यगणपादप्रसारणानि निष्ठौवितहसि-
तविजम्भितास्फाटनानि स्त्रोप्रैक्षण्यालभने मैथुनशङ्कायां खूतं
होनवर्णसेवामदत्तादानं छिंसाम् आचार्यतत्पुत्रस्त्रौदीक्षित-
सामानि शुष्कां वाच मद्यं निलं ब्राह्मणः । अधःश्याश्यायौ
पूर्वीत्यायौ जघन्यसवेशो वाग्वाह्नदरसंयतः । नामगोत्रे गुरोः
समानतो निर्दिशेत् । अच्चिंते श्रेयसि चैवम् । श्यासन-
स्थानानि विहाय प्रतिश्ववणमभिक्रमणं वचनाद्वेनाधस्थाना-
सनस्तिर्थग्वा तत्सेवायाम् । गुरुदर्शने चोत्तिष्ठेत, गच्छन्त-
मनुव्रजेत्, कर्म विज्ञाप्याश्यायाह्नताध्यायो युक्तः प्रियहितयो-
रुद्धार्थापुवेषु चैवम् । नोच्छिष्टाशनस्त्रपनप्रसाधनपादप्रक्षाल-
नोन्मद्दीनोपसंग्रहणानि । विप्रोष्टोपसंग्रहणं गुरुभार्याणां तत्-
पुत्रस्य च । नैके युवतौनाम् । व्यवहारप्राप्तेन सार्ववर्ण्यकं
भैक्षरणमभिशस्तपर्तितवर्जम् । आदिमध्यान्तेषु भवच्छब्दः
प्रयोज्या वर्णनुपूर्वेण । आचार्यज्ञातिगुरुस्तेष्वलाभेऽन्वय ।
तेषां पूर्वं परिहरन् निवेद्य गुरुवेऽनुज्ञातो भुज्जीत । असन्निधौ
तद्वार्थापुवस्त्रद्वाचारिसङ्गः । वाग्यतस्त्रूप्यदलालुप्यमामः
सन्निधायोदकं स्थिरेत् । शिष्यशिर्षिरवधेनाशक्तो रज्जुविरुद्धविद-
लाभ्यां तनुभ्यामन्येन द्वन् राज्ञा शास्यः । द्वादशवर्णणेवैक-
वेदे ब्रह्मचर्यां चरेत् प्रतिद्वादश्वप्तेषु ग्रहणात्म वा । विद्यान्ते

गुरुर्थे निमन्वाः ततः क्लतानुज्ञानस्य ज्ञानम् । आचार्यः
श्रेष्ठो गुरुणां मातेलेके मातेलेके ।

इति गौतमौये धर्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

तस्याश्रमविकल्पमेके व्रवते ब्रह्मचारी गृहस्थो भिक्षुर्वै-
खानस इति तैषां गृहस्था योनिरप्रजनत्वादितरेषाम् । तथोक्तं
ब्रह्मचारिण आचार्याधौनत्वमात्रं गुराः कर्मशेषेण जपेत् ।
गुरुर्वै तदपत्यवृत्तिस्तदवृद्धे सब्रह्मचारिण्यग्नौ वा । एवं-
वृत्तौ ब्रह्मलोकमवाप्नाति जितेन्द्रियः । उत्तरेषाच्चैतदविरोधौ ।
अनिचयो भिक्षुरुरुद्दरेता भ्रवशोलो वर्षासु भिक्षार्थी ग्राम-
मियात् । जबन्यमनिवृत्तं चरेत् । निवृत्ताशोर्बाक्चक्चक्षुःकर्म-
संयतः । कौपौनाच्छाटनार्थं वासो विभृयात् । प्रहौणमेके
निर्णेजनाविप्रयुक्तम् । ओषधिवनस्यतैनामङ्ग्नमुपाददौत । न
द्वितीयामुपहृत्तुं रात्रिं ग्रामे वसेत् । मुण्डः शिखौ वा बर्जये-
ज्ञोववधम् । समा मूर्तेषु हिंसानुग्रहयोरनारम्भो । वैखानसो
वने मूर्तफलाशो तपश्चैलः श्रावणकेनाग्निमाधायाग्राम्यभोजो
देवपिण्डमनुयभूतर्षिपूजकः सर्वातिथिः प्रतिसिद्धवज्जे भैक्षम-
प्यपयुज्जोत, न फालक्षण्यधितिष्ठेद, ग्रामस्त्र न प्रविशेज्जटिल-
शौराजिनवासा नातिशयं भुज्जोत । एकाश्रमं त्वाचार्याः
प्रत्यक्षविधानाङ्गाहस्थस्य गाहस्थस्य ।

इति गौतमौये धर्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

गृहस्थः मट्टशी भार्यां विन्देतानन्यपूर्वां यत्रोयमैम् ।
 असमानप्रारैविवाह ऊँ सप्तमात् पिण्डवन्धुभ्य वौजिनश्च
 मालवन्धुभ्यः पञ्चमात् । बाह्यो विद्याचारित्रवन्धुशीलसम्पदाय
 दद्यादाच्छाद्यालङ्घताम् [१] । मंयोगमन्त्रः प्रजापत्ये महधर्मे
 चरतामिति [२] । आर्वे गोमिन्द्रुनं कन्यावते दद्यात् [३] ।
 अन्तर्वेद्यत्विज्ञे दानं देवः [४] । अलङ्घत्येच्छन्त्या स्वयं संयोगो
 गान्धवः [५] । वित्तेतानतिस्खोमतामासुरः [६] । प्रहङ्गादाना-
 द्राक्षसः [७] । असंविज्ञानोपसङ्घमनां पैशाचः [८] । चत्वारो
 धर्म्याः प्रथमाः षड्गत्येके । अनुलोमानन्तरेकान्तरदग्नतरासु
 जाताः सवर्णास्वष्टाग्रनिषादटौसन्तपारश्वाः । प्रतिलोमासु
 सुतमागधायोगवच्चन्तृवैटेहकचारण्डालाः । ब्राह्मण्यजौजनत्
 पुत्रान् वर्णेभ्य आनुपश्याद् ब्राह्मणसुतमागधचरण्डालान् तेभ्य एव
 चत्रिया मूढोवर्मिक्कचत्रियधौवरपुक्काशान्, तेभ्य एव वैश्या
 भृत्यकण्ठकमाहिष्वैश्यवैटेहान तेभ्य एव पारश्ववयवनकरण-
 शूद्रान् शूद्रेत्येके । वर्णान्तरगमनसुतकर्षाभ्यां सप्तमेन पञ्चमेन
 चाचार्याः । सुष्टान्तरजातानां वै प्रतिलोमस्तु धर्मीहोनाः
 शूद्रायाच्च असमानायाच्च शूद्रात् प्रतितवृत्तिरन्त्यः पापिष्ठः ।
 पुनान्त साधवः पुत्रास्त्रिपौरुषानार्षीहश, देवाद्गैव, प्राजा-
 पत्याहश, पूर्वान दश वरानालानञ्च ब्राह्मोपवाः बाह्योपवाः ।

इति गौतमोये धर्मशास्त्रे चतुर्थोऽध्यायः ॥ ५ ॥

पञ्चमोऽध्यायः ।

कृतावुपेयात् सर्वत्र वा प्रतिषिद्धवर्ज्जम् । देवपिण्डमनुष्ठ-
 भूतर्षिपूजका नित्यस्वाध्यायः । पिण्डस्थशादकदानं यथोत्साह-
 मन्यदकार्यदिर्ग्निर्दीयादिर्वा । तर्समन् गृह्णानि देवपिण्ड-
 मनुष्ययज्ञाः स्वाध्यायश्च । वलिकर्म्माम्नावग्निर्धन्वन्तरिर्विश्वेदेवाः
 प्रजापतिः सृष्टिकर्दितहोमः । दिग्देवताभ्यश्च यथास्त्रं हारेषु
 मरुदृभ्यो गृहतेवताभ्यो प्रविश्य ब्रह्मणे मध्ये अङ्ग उटकूम्भे
 आकाशायेत्यन्तरिक्षे नक्षत्रभूरेभ्यश्च सायम् । स्वस्तिवाच्य भिक्षा-
 दानप्रश्नपूर्वन्तु ददातिषु चैव धर्मेषु सर्वाद्विगुणसाहस्रानन्त्यानि
 फलान्यव्राह्मणव्राह्मणशोत्रियवेदपारगेभ्यः । गुर्वर्थनिवेशौषधार्थ-
 वृत्रिक्षीणयक्षमाणाध्ययनाध्यसंयोगवैश्वजितेषु द्रव्यसंविभागो
 बहिर्वेदि भिक्षमाणेषु कृतात्ममितरेषु । प्रातशुत्वाप्यधर्म-
 संयुक्ताय न दद्यात् । कुङ्हहृषभौतात्मलुभ्वबःलखविरमूढ-
 मत्तोन्मत्तवाक्यान्यन्ततान्यपातकानि । भोजयेत् पूर्वमातिथि-
 कुमारव्याधितर्गर्भंणोसुवासिनौस्थविरान् जघन्यांश्च । आचार्य-
 पिण्डसखोनान्तु निवेद्य वचनक्रिया कृत्विगाच्यश्वशुरपिण्डव्य-
 मातुलानामुपस्थाने मधुपर्कः संवत्सरे पुनः पूजिता यज्ञ-
 विबाहयार्वाक् राज्ञश्च शोत्रियम् । अश्रोत्रियस्यासनोटके
 शोत्रियस्य तु पाद्यमार्घ्यमन्त्रविशेषांश्च प्रकारयेन्नित्यं वा संस्कार-
 विशिष्टं मध्यताऽन्नदानमवेद्यसाधुहत्ते विपरीते तु लणोटक-
 भूमिः स्वागतमन्ततः पूज्यानन्याश्च शश्वासनावसथानुव्रच्या-
 पासनानि मटकश्चेयसोः समान्यत्वशोऽपि हीने असमानयामो-
 ऽतिथिरकरात्रिकाऽधिवृक्षसूर्योपस्थायौ कुशलानामयारोग्या-

णामनुप्रश्नोत्यं शूद्रस्याव्राह्मणस्यानतिथिरवाह्नणो यज्ञे संहत-
स्तेत भाजनन्तु क्षत्रियस्योऽहं व्राह्मणेभ्योऽन्यान् भृत्यैः सहानुशं-
सार्थमानुशंसार्थम् ।

इति गौतमौये धर्मशास्त्रे पञ्चमोऽध्यायः ॥ २ ॥

षष्ठोऽध्यायः ।

पादोपसंग्रहणं गुरुसमवायेऽन्वहम् । अभिगम्य तु विप्रोष्ठ
माद्यपिण्डतदन्धुनां पूर्वजानां विद्यागुरुणां तत्तद्गुरुणाच्च
सन्निपाते परस्य । नाम प्रोच्याहमर्यामत्यभिवाटोऽन्नसमवाये
स्त्रोऽप्योगेऽभिवादतोऽनियमेके नाविप्रोष्ठ स्त्रीणाममाद्यपिण्डव्य-
भार्याभगिनौनां नोपसंग्रहणं भावभार्याणां खश्वाश ।
ऋत्विक्खशुरपिण्डव्यमातुलानान्तु यवौयसां प्रत्यक्षानमन्तर्भ-
वाद्यान्तथान्यः पूर्वः पौरोऽशौतिकारयः शूद्रोऽप्यपत्यसमेना-
वरोऽपार्यः शूद्रेण नाम चास्य वर्जयेद्राज्ञवाजयः प्रेष्ठो भी
भर्वाच्चति वयस्यः समानेऽहनि जातो दशवर्षबृद्धः पौरः पञ्चमिः
कलाभरः श्रोत्रियस्वारणस्त्रिभिः राजन्यो वै खकर्मविद्याहौनो
दीक्षितस्य प्राक् क्रयात् । वित्तवन्धुकर्मजातिर्विद्यावयांसि
मान्यानि परबलौयांसि श्रुतस्तु सर्वेभ्यो गरौयस्तन्मूलत्वाङ्गम्यस्य
श्रुतेय । चक्रिदशमौस्थानुयाह्वावधृस्त्रातकराजभ्यः पथो दानं
राज्ञो तु श्रोत्रियाय श्रोत्रियाय ।

इति गौतमौये धर्मशास्त्रे षष्ठोऽध्यायः ॥ ७ ॥

सप्तमोऽध्यायः ।

आपत्कल्पो ब्राह्मणप्याब्राह्मणः हिद्यापयोगोऽनुगमनं शुश्रवा-
समाप्तेर्वाच्छ्राणा गुरुयजनाध्यापनप्रतिग्रहाः सर्वेषां पूर्वः पूर्वे
गुरुस्तदलाभे ज्ञवृत्तिस्तदलाभे देश्यर्वत्तः । तस्यापरत्ये गम्य-
रसकृताद्विलग्नाणकौमाजिनानि रक्तनिर्णिके वाससौ क्षौरच्च
सविकारं मूर्तफलपुष्पौषधमधुमांसलग्नोटकपथ्यानि पशवश्च
हिंसासंयागे पुरुषवस्त्राकुमारोऽहेतवश्च नित्यं भूमिबोहियवा-
जाव्यश्च कृषभवेत्वनड़हस्यके । विनिमयस्तु रसानां रसैः
पशुनाच्च न लवणाकृताक्रयास्तलानाच्च समेनामिन तुपक्षस्य
मम्बव्यर्थे सर्वधातुवृत्तिरशक्तावशूद्रेण तदप्यके प्राणसंशये तद्वर्ण-
सङ्कराऽभव्यतायमस्तु । प्राणसंशये ब्राह्मणाऽपि शस्त्रमाददैत
राजन्यो वैश्यकर्म्म वैश्यकर्म्म ।

इति गौतमौये धर्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

अष्टमोऽध्यायः ।

द्वो लोके धृतवतो राजा ब्राह्मणश्च बहुशुतस्तयो । चतुर्विधस्य
मनुष्यजातस्यान्तः संज्ञानां चलनतपनसर्पणानामायत्तं जौवनं
प्रसूतिरक्षणमसङ्करा धर्मः । स एष बहुश्रूतो भर्वात लोकवेद-
वैदाङ्गविद्वाकावाक्यतिहास-पुराण-कुशलस्तदपेक्षस्तद्वित्तशत्वा-
रिंशता संस्कारैः संस्कृतस्त्रियु ऋम्यस्त्रभिरतः षट्सु वासामय-
चारिकेष्वभिविनौतः षड्भिः परिहार्यो राजा बध्यश्चाबध्यश्चा-
दण्डश्चाबहिष्कार्यश्चापरिवादश्चापरिहार्यश्चात । गर्भाधान-

यं सवनसोमन्तोऽन्नयनजातकर्म नीमकरणान्नप्राशनचौड़ोपनयनं
चत्वारि वेदव्रतानि स्नानं महधर्म्मचरिणोमयागः पञ्चानां
यज्ञानामानुष्ठानं देव-पिण्ड मनुष्य भूत ब्रह्मणामितषाच्चाष्टका-
पावणश्चाष्टावण्णायहायणाचैत्राश्वद्यजोति सप्त पाकयज्ञसंख्या
अग्न्यधियमनिहावदर्शपोणमामावयहणं चातुर्मास्यनिरुद्धपश्च-
बन्धौद्रामणोति सप्त द्विर्ज्ञसंख्या आग्नष्टोमाऽत्यग्नियोम
उक्त्यः षाड़शि वाजपेयाऽतिरात्रोऽसार्याम इति सप्त साम-
संख्या इत्येते चत्वारिंशत् संस्काराः । अथाष्टावात्मगुणाः दया
सर्वभूतेषु चातिरनसूया । शौचमनायासो मङ्गलमकार्यण्यम-
स्तुहेति यस्यैते न चत्वारिंशत् संस्कारान् वाष्टावात्मगुणान्
स ब्रह्मणः सायुज्यं सालोक्यच्च गच्छति । यस्य तु खलु
संस्काराणामेकटशाऽप्यष्टावात्मगुणा अथ स ब्रह्मणः सायुज्यं
सालोक्यच्च गच्छति गच्छति ।

इति गौतमौये धर्मशास्त्रे अष्टमोऽध्यायः ॥ ८ ॥

नवमोऽध्यायः ।

स बिधिपूर्वे स्नात्वा भार्यामभिगम्य यथोक्तान् गृहस्थ-
धर्मान् प्रयुज्ज्ञान इमानि व्रतान्यनुकर्षेत् । स्नातका नित्यं शुर्चिः
सुगम्यः स्नानशोलः सति विभर्व न जोर्णमलवदासाः स्यान्न
रक्तमलवदन्यधृतं वा वासो विभृयान्न स्त्रगुप्रानहौ निर्णक्तम-
शक्तौ न रुद्धश्च शुरकस्मान्नार्गनमपश्च युगपद्मारयेन्नाज्ञालना
पिवेन्न तिष्ठन्न इतोदकेनाचामिन्न शूद्राशुच्येकपाण्ण्यावर्ज्जतेन न
वायुर्मनिविंपादित्यापो देवता गास्त्र प्रातिपश्यन् वा मूवपुरीष्ट-

मेधाम्युदस्यैवैवैदेवताः प्रति पादौ प्रसारयेत् यर्णलोऽशमभि-
मूकपुरोषापाकर्षणं कुर्यात् भस्मकेशतुषकपालान्याधिताष्टेत्
स्ते च्छाशुच्यधार्मिकैः सह सम्भाषेत् सम्भाष्य पुण्यकृतो मनसा
ध्यायेद्वाह्नेन वा सह सम्भाषेतः । अधेनुं धेनुभव्योति
ब्रूयादभद्रं भद्रमिति कपालं भगालमितिः मणिधनुरितीन्द्र-
धनुः । गां धयन्तीं परस्मै नाचक्षीत न चैनां वारयेत् मिथुनौ-
भूत्वा शौचं प्रति विलम्बेत न च तस्मिन् शयने स्वाध्यायम-
धौयोत न चापररावभौत्य पुनः प्रतिसंविशेषाकल्पां नारौ-
मभिरमयेत् रजस्तलां न चैनां श्लिष्टेत् कन्यामग्निमुखोपधमन-
विगृह्णशाद् वहिगम्यमात्य-धारण पापीयसावलेखनभार्था सह-
भोजनाज्ञन्यवेक्षणकुहारप्रवेशनपादधावनासन्दिग्धस्थभोजन-न-
दीवाहुतरण वृच्चविषमारोहणावरोहणप्राणव्यवस्थानानि च
वर्जयेत् सन्दिग्धां नावमधिरोहेत् । सर्वत एवात्मानां गोपयेत्
प्राहृत्य शिरोऽहनि पर्यटेत् प्राहृत्य तु रात्रौ । मूत्रोच्चारे च न
भूमावनन्तर्दीय नाराचावसथात् भस्मकरोषक्षायापथि-
काम्येषु उभे मूत्रपुरोषे दिवा कुर्यादुदम्भुखः सम्ययोच्च रात्रौ
तु दक्षिणामुखः पालाशवासनं पादुके दन्तधावनमिति वर्जयेत् । न
पूर्वाङ्गमध्यन्दिनापराङ्गानफलान् कुर्यार्थदयथाशक्ति धर्मार्थं
कामेभ्यस्तेषु च धर्मोत्तरः स्याच नम्नां परयोषितमौक्षेत न पदा-
सनमाकर्षेत् शिश्रादरपानिपादवाक्चक्षुश्चापलानि कुर्याच्छेदेन
भेदनर्बिलिखनविमर्द्दनावस्फोटनानि नाकस्मात् कुर्यान्वापरि
वत्सतन्वीं गच्छेत् कुलस्कुलः स्याच यज्ञमवृतो गच्छेद्दर्शनाय
तु कामं न भव्यानुत्सङ्गे भक्षयेत् रात्रौ प्रेष्याहृतमुहृतस्तेह-

विलपनपिण्डाकमथितप्रभूतौनि चातुर्वीर्याणि नाश्रोयात् ।
 सायं प्रातस्त्वब्रम्भिपूजितमनिन्दन् भुज्जात न कदाचिद्रात्रो न मनः
 स्थपेत् स्त्रायाहा । यत्तात्मवन्ता हृद्बाः सम्यग्विनौता दम्भलाभ-
 मोहवियुक्ता वेदाविद् आचक्षते तत् समाचरेद्योगक्षेमार्थमौ
 खरमधिगच्छेन्नान्यमन्यत्र देवगुरुधार्मिकेभ्यः प्रभूतैषादकयव-
 सकुशमात्मापनिष्कृमणमार्यजनभूयिष्ठमनलसमृद्धं धार्मिका-
 विष्ठितं निकेतनमावसितं यतेत् । प्रशस्तमङ्गल्यदेवतायतनचतु-
 ष्यथादौन् प्रटक्षिणमावस्त्वेत् । मनसा वा तत्समग्रमाचारमनु-
 पालयेदापत्कत्यः । सत्यधर्मा आर्यवृत्तः शिष्टाध्यापकशौच-
 गिष्ठः श्रुतिनिरतः स्याक्षित्यमहिंसो मृदुः दृढ़कारो दमदान-
 शौल एवमाचारो मातापितरौ पूर्वपरान् सम्बन्धान् दुरितेभ्यो
 मोक्षयिथन् स्त्रातकः शश्वद्वद्वलोकान् च्यवते न च्यवते ।

इति गौतमौयै धर्मशास्त्रे नवमोऽध्यायः ॥ ८ ॥

दशमोऽध्यायः ।

द्विजातौनामध्ययनमिच्या दानं बाह्यणस्याधिकाः प्रवचन-
 याजनप्रतिग्रहाः पूर्वेषु नियमस्त्वाचार्यज्ञातिप्रियगुरुधनविद्या-
 विनिमयेषु ब्रह्मणः सम्प्रदानमन्यत्र यथोक्तात् क्षविवार्णिज्ये
 चास्त्रयंक्षते कुसौदच्च । राज्ञोऽधिकं रक्षणं सर्वभूतानां न्याय-
 दण्डत्वं विभृयाद् ब्राह्मणान् श्रावियान् निरूत्पाहांश्वाब्राह्मणा-
 नकरांश्वापकुर्वाणांश्च योगश्च विजये भये विशेषणं चर्या च
 रथधनभूर्यां मंग्रामे मंस्यानमनिवृत्तिश्च न दोषो हिंमायामाहवे-
 इन्यत्र व्यश्वतारथ्यायुधकृताज्जलिप्रकौर्णकेश-पराञ्च खोपर्विष्ठ-

स्थलवृत्तारुढदूतगोब्राह्मणवादिभ्यः चत्वियश्वदन्यस्तमुपजौवेत्
 तद्वृत्तिः स्यात् जिता लभेत् सांग्रामकं वित्तं वाहनन्तु राज्ञे
 उद्धारया पृथग्जयेऽन्यत् तु यथाहें भाजयेद्राजा राज्ञे बालटानं
 कषेकेट्यममष्टमं षष्ठं वा पशुहिरण्ययोरप्येके पञ्चाशङ्गागात्
 विंशतिभागः शुल्कः पश्ये मूलफलपृष्ठौषधमधुमांसहणेभ्यनानां
 षष्ठं तद्रक्षणधर्मीत्वात् तंषु त् नित्ययुक्तः स्यादधिकेन वृत्तिः
 शिल्पिना मासि मास्येकैकं कर्म्म कुर्युरेतेनात्मापजौविनो
 व्याख्याता नौचक्रोचत्तत्त्वं भक्तं तेभ्यो दद्यात् पश्ये वर्णाग्भिर-
 धीपचये न देयं प्रनष्टमस्वाभिकमधिरात्म्य राज्ञे पब्रूयुविख्याप्य
 मंवत्सरं राज्ञो रक्ष्यमूर्द्धमधिगन्तुश्वतर्थं राज्ञः शेषः स्वामो
 ऋक्यक्रयमंविभागपरियहार्धगमेषु ब्राह्मणस्याधिकं लक्ष्यं
 चत्वियस्य विजोतं निर्विष्टं वैश्लशूद्रयोनिर्धार्धिगमो राजधनं न
 ब्राह्मणस्याभिरुपस्याब्राह्मणा व्याख्यातः षष्ठं लभेतत्येके चौरहृ-
 तमुपजित्य यथास्यानं गमयेत् कोशाद्वादददक्षं बालधनमा-
 व्यवहारप्रापणात् समावृत्तेवा । वैश्यस्याधिकं क्वापिवाणकपाशु-
 पाल्यकुमौदम् । शूद्रश्वतर्थो वर्णं एकजातिस्त्रयापि सत्यम-
 क्राधः शौचमचमणार्थं पाणिपाटप्रकालनमेवेके आङ्कर्म्म
 भृत्यपरणं स्वदारवृत्तिः परिचर्या च चत्रेषां तेभ्यो वृत्तिं लिप्से त
 जोणीन्यपानच्छवत्रासः कूच्चान्युच्छिष्ठाशनं शिल्पवृत्तिश्य यज्ञाया-
 शितो भर्तव्यस्तन चोणार्दप तेन चोत्तरस्तदर्थोऽस्य निचयः
 स्यादनुज्ञाताऽस्य नमस्कारो मन्त्रः पाकयज्ञैः स्वयं यज्ञेतेत्येके ।
 मर्वे चोत्तरात्तरं परिचरयुरार्थानार्थ्योर्व्यतिक्षेपे कर्मणः सम्यं
 साम्यम् ।

इति गौतमौत्रे धर्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

एकादशोऽध्यायः ।

राजा सर्वस्येषे ब्राह्मणवज्जं, साधुकारी स्यात् साधुवादौ
 द्वयामान्वोक्तिक्याच्चाभिविनीतः शुचिर्जितेन्द्रियो गुणवत्-
 सहायोऽपायमम्पनः समः प्रजासु स्वार्थतच्चाजां कुर्वीत । तसु-
 पर्यासोनमधस्था उपासौरनन्ये ब्राह्मणेभ्यस्तेऽध्यनं मन्येरन् ।
 बणीनाश्रमांश्च न्यायतोऽभिरक्षेच्छलतच्चैनान् राधस्ये स्यापयेद्-
 र्मस्यो द्वांशभागभवतोति विज्ञायते । ब्राह्मणच्च पुरो दधीत
 विद्याभिजन-वायपवयःशोलसम्पनं न्यायव्रतं तदस्थिनं, तत्-
 प्रसूतः कर्माणि कुर्वीत । ब्रह्मप्रसूतं हि चक्रमध्यते न व्यथत इति
 च विज्ञायते । यानि च दैवातपातचिन्तकाः प्रब्रूयुस्तान्याश्रयेत,
 तदधीनमपि द्वेके योगक्षेमं प्रतिजानते । शान्तिपुण्याहस्यस्यय-
 नायुथमङ्गलसंयुक्तान्याभ्युदयिकानि विदेविषां सम्बलनमभिचा-
 रद्विषद्वाधिसंयुक्तानि च शालान्नौ कुर्यादयथोक्तमृतिजोऽन्या-
 नितस्य व्यवहारो वेदो धर्मशास्त्राण्डान्युपवेदाः पुराणं देश-
 जातिकुलधर्माशान्नायैरविरुद्धाः प्रमाण । क्षणिवणिक्प्राप्नुपास्य-
 कुसौदकारवः स्ते स्ते वर्गे । तेभ्यो यथाधिकारमर्थान् प्रत्यवहृत्य
 धर्मव्यवस्थान्यायाविगमे तर्कोऽभ्यपायस्तेनाभ्यूह्य यथास्थानं
 गमयेदिपतिपत्तौ त्रयीविद्यावृद्धेभ्यः प्रत्यवहृत्य निष्ठां गमये-
 दयाहास्य निःशेयसं भवति । ब्रह्मक्रतेण सम्प्रवृत्तं देवपितृ-
 मनुष्यान् धारयतीति विज्ञायते । दण्डो दमनादित्याहस्तेना-
 दान्तान् दसयेद्वर्णाश्रमांश्च स्वकर्मनिष्ठाः प्रेत्य कर्मफलमनुभूय
 ततः शेषेण विशिष्टदेवजातिकुलरूपायुःशुतदृक्तवित्तमुखमेधसो

जन्म प्रतिपद्यन्ते विद्याच्च । विपरीता नश्यन्ति । तानाचार्यैव-
देशोदण्डश पालयते तस्माद्राजाचार्यावनिन्द्यावनिन्द्यौ ।
इति गौतमौये धर्मशास्त्रे एकादशोऽध्यायः ॥ ११ ॥

द्वादशोऽध्यायः ।

शूद्रो द्विजातीनभिसन्ध्यायाभिऽहत्य च वाग्दण्डपारुषा-
भ्यामङ्गं मोच्यो येनोपहन्यादार्थस्तप्तभिगमने लिङ्गोद्धारः ।
स्वहरणच्च गोपा चेष्टधोऽधिकोऽथाहास्य । वेदमुपशृणुतस्त-
पुजतुभ्यां श्रोतृप्रतिपूरणमुदाहरणे जिह्वाच्छेदो धारणे श्रीर-
भेद आसनशयनवाक्पथिषु समप्रेषु दण्डः शतम् । क्वचियो
ब्राह्मणाक्रोशे दण्डपारुषे द्विगुणमध्यं, वैश्यो ब्राह्मणस्तु
क्वचिये पञ्चाशत्तदद्व॑, वैश्ये न शूद्रे किञ्चित् ब्राह्मणराजन्यवत्
क्वचियवैश्यावष्टापाद्यं । स्त्रेयकिञ्चित् शूद्रस्य द्विगुणोत्तराणौ-
तरेषां प्रतिवर्णं विदुषोऽतिक्रमे दण्डभूयस्त्वं । फलहरितधान्य-
शाकादाने पञ्चकण्णलमल्पे । पशुपौड़िते स्वामिदोष, पालसं-
युक्ते तु तस्मिन् । पथि क्वेच्चनावृते पालक्षिक्विकयोः । पञ्च माषा
गवि घड़द्वे खरेऽश्वमहिष्ठोर्दशाजाविषु हौ सर्वविनाशे शतं,
शिष्टाकरणे प्रतिषिद्धसेवायाच्च, नित्यं चेलपिण्डादूङ्गुं स्वहरणच्च ।
गोऽग्नयें दृणमेधान् वौरुद्वनस्यतौनाच्च पुष्पाणि स्ववदाददौत
फलानि चापरिवृतानाम् । कुसौदवद्विधर्मभगा विश्वतिः, पञ्च-
माषकौ मासं नातिसांवत्सरौमेके, चिरस्याने हैगुणं प्रयोगस्य ।
सुक्ताधिनं वर्षते दित्सतोऽवरुद्वस्य च । चक्रकालवृद्धिः कारिता-
कायिकाशिखाधिभोगाच्च कुसौदं । पशूपजलोमक्वेत्तशतवाञ्चेषु

गात्रिपञ्चगुणम् । जडापोगण्डधनं देशवर्षभुक्तं परैः सन्निधौ भोक्त-
रश्चावियप्रवज्जितराजन्यधर्माद्गुरुरूषैः । पशुभूमिस्त्रीणामनतिभोग
कर्कथभाजि करणं प्रतिकुर्थुः, प्रातिभाव्यवणिकशुल्कमद्यद्युत-
दण्डान् पुवानध्याभवेयुनिध्यन्नादियाचितावक्रोताधेया नष्टाः
सर्वाः न निन्दिता न पुरुषपापराधेन । स्तेनः प्रकौर्णकेशो मुषलौ
राजानमियात् कर्माचक्षाणः पूर्तो वधमोक्षाभ्यामज्ञनेनस्त्री
राजा । न शारौरो ब्राह्मणदण्डः कर्मवियोगविख्यापनविवा-
सनाङ्गकरणान्यप्रवृत्तौ प्रायश्चित्तौ स चौरसमः सचिवो मति-
पूर्वे प्रतिग्रहीताप्यधर्मसंयुक्ते । पुरुषशक्त्यपराधानुवन्ध्यविज्ञा-
नाहण्डनियोगोऽनुज्ञानं वा वेदवित् समवायवचनाद् वेदवित्-
समवायवचनात् ।

इति गौतमौये धर्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

त्रयोदशोऽध्यायः ।

विप्रतिपत्तौ साचिणि मिथ्यासत्यव्यवस्था बहवः स्युर-
निन्दिताः स्त्रकर्मसु प्रात्ययिका राज्ञाञ्च निष्ठौत्यनभिता-
पाश्चान्यतरस्मिन्नपि शूद्रा । ब्राह्मणस्त्वब्राह्मणवचनादनुरोधो-
ऽनिवन्ध्याशेनासमवेताः पृष्ठाः प्रब्रूयुरवचने च दोषिणः स्युः स्त्रगः
सत्यवचने विपर्यये नरकः । अनिवन्ध्यैरपि वक्तव्यं पौड़ाक्षते
निवन्धः प्रमत्तोक्ते च साचिसभ्यराजकर्तृषु दोषो धर्मतन्त्र-
पौड़ायां । शपथैर्नैके सत्यकर्मणा तदेवराजब्राह्मणसंसदि स्याद-
ब्राह्मणानां । छुट्रपश्चन्तते साचौ दश हन्ति, गोऽश्चपुरुषभूमिषु
दशगुणोत्तरान्, सर्वं वा भूमौ हरणे नरको, भूमिवदसु, मैथुन-

संयोगे च पशुवन्मधुसर्पिषो, गर्भवदस्त्वहिरण्याधान्यव्रद्धसु, यामै-
व्यव्यवमिथ्यावचने । याप्यो दण्डश साक्षी, नानृतवचने दोषो
जौवनचेत्तद्धौनं, न तु पापौयसो जौवनं । राजा प्राङ् विवाको
ब्राह्मणो वा शास्त्रवित्, प्राङ् विवाको मध्यो भवेत् । संवत्सरं
प्रतीक्षेत प्रतिभायां धेन्वनडुहस्त्रौप्रजनसंयुक्तेषु । श्रीमद्भात्यर्थिके
च । सर्वधर्मेभ्यो गरीयः प्राङ् विवाके सत्यवचनं सत्यवचनम् ।
इति गौतमीये धर्मशास्त्रे लयोदशोऽध्यायः ॥ १० ॥

चतुर्दशोऽध्यायः ।

शावमाशौचं दशरात्रमृतिविगदौचितव्रह्मचारिणां सपिण्डा-
नामेकादशरात्रं । चक्षियस्य द्वादशरात्रं, वैश्यस्यार्द्धमासमेकं
मासं शूद्रस्य । तच्चेदन्तःपुनरापतेत् तच्चेष्वेण शुद्धेरन्, रात्रिशेषे
द्वाभ्यां, प्रभाते तिस्त्रिमिर्गीत्राह्मणहतानामन्वक्तं राजक्रोधाच
शुद्धे प्रायोनाशकशस्त्राम्निविषोदकोद्बन्धनप्रपतनैश्चेच्छतां ।
पिण्डनिवृत्तिः सप्तमे पञ्चमे वा जननेऽप्येवं । मातापित्रोस्तम्भा-
तुर्वर्गभर्माससमा रात्रिः संसने गर्भस्य । त्रयहंवा श्रुत्वा चोद्धृ-
दशस्याः पक्षिण्यसपिण्डयोनिसत्यभ्ये सहाध्यायिनि च सत्रह्म-
चारिण्येकाहं श्रोत्रिये चोपसम्बन्धे प्रेतोपस्थर्शने । दशरात्रमा-
शौचमभिसत्याय चेदुक्तं वैश्यशूद्रयोरात्मवौर्वापूर्वयोश्च । त्रयहं
वाचार्यतत्पुत्रस्त्रौयाज्यशिष्येषु चैवसवरश्वेष्वर्णः पूर्वं वर्णसुप-
स्थशेत् पूर्वी वावरं तत्र शावोक्तमाशौचं । पतितचण्डालसूतिको-
दक्षः शवसृष्टितत्सृष्ट्युपस्थर्शने सचेलोदकोपस्थर्शनाच्छुध्येच्छ-
वानुगम्य च । शुनश्च यदुपहन्यादित्येके उदकदानं सपिण्डैः

क्षतचुड़स्य तत्स्वीणाज्ञानतिभोग एकेऽप्रदत्तानामधःशथ्या-
सनिनो ब्रह्मचारिणः सर्वे न मार्जयेरन्न मासं भच्चयेयुरा-
प्रदानात् । प्रथमद्वौयपञ्चमसप्तमनवमेष्टदक्रिया वाससाज्ञ
त्यागः अन्ये त्वन्यानां दन्तजन्मादि मातापिण्डानां तूषणीं माता
बालदेशान्तरितप्रवर्जितासपिण्डानां सद्यशोचं । राजाज्ञ
कार्यविरोधाद्वाज्ञाणस्य च स्वाध्यायानिवृत्यर्थं स्वाध्याया-
निवृत्यर्थम् ।

इति गौतमौये धर्मशास्त्रे चतुर्दशोऽध्यायः ॥ १५ ॥

पञ्चदशोऽध्यायः ।

अथ श्राव्यममावस्यायां पिण्डभ्यो दद्यात् । पञ्चमोपभृति
बापरपक्षस्य यथा श्राव्यं सर्वस्मिन् वा द्रश्यदेशव्राज्ञाणसर्विधाने
वा कालनियसः; शक्तिः प्रकर्षेऽदगुणसंस्कारविधिरन्नस्य ।
नवावरान् भोजयेदरुजो यथोत्पाहं वा ब्राह्मणान् शोक्यान्
वाग्रूप वयःशौलसम्पदान् । युविभ्यो दानं प्रथममेके पिण्डन्न च
तेन मित्रकर्म कुर्यात् । पुवाभावे सपिण्डा माण्डसपिण्डाः
शिष्याश्च दद्यु स्तदभावे ऋत्विगाचार्यैँ । तिलमाषब्रौहियवोद-
कदानैर्मासं पितरः प्रौणन्ति, मत्स्यहरिणरुद्रशकूर्मवराहमेष-
मांसैः संवत्सराणि, गव्यपयःपायसैर्द्वादशवर्षाणि, बाहुणसेन
मांसेन कालशाकच्छागलौहखड़गमांसैर्मधुमिश्रैश्चानन्यम् ।
न भोजयेत् स्तेनक्षोवपतितनास्तिकतद्वृत्तिवौरहायेदिधि-
षुपतिषुपतिस्त्रौ-यामयाजकाजपालोत्सृष्टार्ग्नमद्यप कुचरकूट-
साच्चिप्रतिहारिकानुपपत्तिर्यस्य च कुण्डाशौ सोमशिक्षय-

गारदाहो गरदावकीर्णिगणप्रेष्यागम्यागमिहिंसुपरिविज्ञिपरि-
विज्ञपर्याहृतपर्याधाटत्यक्तामदुर्बलाः कुनस्तिश्यावदन्तः श्विति-
पौनर्भवकितवाजप्रेष्यप्रातिरूपकशूद्रापतिनिराकृतिकलासौ कु-
सौदौ वणिकशिल्पोपजीविज्या वादिवतालन्त्यगौतमीलान्.
पित्रा चाकामेन विभक्तान्, शिष्यांश्वैके सगोत्रांश्व । भीजयेदूर्ध्वं
विभ्यो गुणवन्तम् । सद्यःशाङ्कोःशूद्रातत्यगस्तत्पुरीषे मासं
नयति पितृस्तमात् तदहर्वर्त्मचारौ स्यात् । श्वपचचाणडाल-
पतितावेचणे दुष्टं तस्मात् परिशुते दद्यात् तिलैर्वा क्रिरेत्,
पड़क्तिपावनो वा शमयेत् । पड़क्तिपावनाः पड़ज्ञविज्जेष्ठसार्म-
कस्त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्यः पञ्चार्णिनः स्नानको मन्त्र-
ब्राह्मणविष्वर्मज्ञो ब्रह्मदेयानुसन्दान् इति हविःषु चैवं दुर्बला-
दीन् आङ्ग एवैके आङ्ग एवैके ।

इति गौतमौये धर्मशास्त्रे पञ्चदशोऽध्यायः ॥ १५ ॥

घोड़शोऽध्यायः ।

अवणादि वार्षिकं प्रोष्ठपदों वोपाकृत्याधीयौत च्छन्दांस्त्वद्व-
पञ्चममासान् पञ्चदक्षिणायनं वा ब्रह्मचार्युत्सृष्टलोमा । न मांसं
भुज्ञोत हैमास्यो वा नियमो नाधीयौत वायौ दिवा पांशुहरे
कर्णश्वाविणि नक्तं वाणभेरौमृदज्ञगर्जात्तशब्देषु च शशृगाल-
गर्हभसंज्ञादे लोहितेन्द्रधनुनौहारेष्वभद्रदर्शने चापत्तौ मूर्चित
उच्चरिते निशासन्ध्योदकेषु वर्षति चैके वल्मीकसन्तानमाचार्य-
परिवेषणे ज्योतिषोश्च भौतो यानस्यः शयानः प्रौढपादः
शमशानग्रामान्तमहापथाशौचेषु पूतिगन्धान्तः शवदिवाकीर्त्ति-

भूदेवनिधाने सूतके चोड़ारे क्षग्यजुषच्च सामशव्दे यावदा-
कालिका निर्बातभूमिकम्पराहृदर्शनोल्का स्तनयित्नुवर्षविद्युतः
प्रादुष्कृताग्निष्वर्तौ विद्युति नक्तच्चापररात्रात् चिभागादि-
प्रवृत्तौ सर्वम् । उल्का विद्युत्समेत्यकेषां । स्तनयित्नुरपरा-
ङ्गेऽपि प्रदोषे सर्वे नक्तमर्द्वरात्रादहश्चेत् सज्जोतिविषयस्ये च
रात्रिं प्रेते विप्रोष्य चान्याऽन्येन सह सङ्कुलांपाहितवेदसमाप्ति-
च्छही श्राद्धमनुष्ययज्ञभाजनेष्वहोरात्रममावास्यायाच्च हरहं वा
कात्तिंकौ फालगुन्याषाढ़ी पौर्णमासौ तिस्रोऽष्टकास्त्रिरात्र-
मन्त्यमेके अभितो वार्षिकं सर्वे वर्षविद्युत्स्तनयित्नुसर्वान्नपाते
प्रथन्दिन्यूद्देभोजनाद्युत्सवे प्राधीतस्य च निशायां चतुर्मुहूर्तं
नित्यमेके नगरे मानसमप्यशुचि श्राद्धिनामाकालिकमक्तान्न-
श्राद्धिकसंयागे च प्रतिविद्यच्च यावत् स्मरन्ति प्रतिविद्यच्च
यावत् स्मरन्ति ।

इति गौतमौये धर्मशास्त्रे षाढ़शोऽध्यायः ॥ १६ ॥

सप्तदशोऽध्यायः ।

प्रशस्तानां स्वकर्मसु दिजातीनां ब्राह्मणो भुज्जीत प्रति-
गृह्णोयाच्चैधोटकयवसमूल-फलमध्यभयाभ्य द्यतश्यासनयान--
पयोदधिधानाशफरि प्रियङ्गः सुह्नागंशाकान्यप्रनोद्यानि । सर्वेषां
पिण्डेवगुरुभृत्यभरणे चान्यवृत्तिश्वेनान्तरेण शूद्रात् पशुपाल-
क्षेत्रकर्षककुलसङ्गतकारपिण्डपरिचारका भोज्यान्ना वर्णक्
चार्णश्ल्यो नित्यमभोज्यं केशकोटावपन्नं रजस्खलाकुषशकुर्नि-
पदोपहतं भ्रूणज्ञप्रेक्षितं गवोपग्रातं भावदुष्टं शुक्तं केवलमदधि

पुनः सिद्धं पर्युषितमशाकभक्ष्यन्तेहमांस-मधुच्युतसृष्टं पंखल्यभिः-
शमानपदेश्यदर्भितकतकदर्थबन्धनिकचिकित्सक मृगयुकाण-
च्छिष्टमोजिगण-विदिषाणामपाङ्गत्वानां । प्रागदुर्वलादहृथा-
न्नाचमनोत्थानव्यपेतानि । समासमाभ्यां विषमसमे पूजान्त-
रानार्थितच्च । गोश्च क्षीरमनिर्दशायाः सूतके चाजामहिष्योश्च
नित्यमाविकमपेयमौडमैकशफच्च । स्वन्दिनौयमसूर्सात्मनौ
नाच्च याश्च व्यपेतवत्साः । पञ्चनखाश्चाश्ल्यकशशखापविद्-
गोधाखड़गकाच्छपा । उभयतोटत्केशलोमैकशफकलविङ्गल-
लवचक्रवाकहंसाः काककङ्गणभ्रश्येना जलजा रक्तपादतुण्डा
आम्यकुकुठशूकरौ धेन्वनडुहौ, चापन्नदावसन्नवृथामांसानि
किसलयव्याकुलशुननिर्यासलोर्हत—व्रश्वनाखनिर्चदारूहक-
लाक टिट्रिभ मान्धातृनक्तच्चरा अभक्ष्याः । भक्ष्याः प्रतुदा
विक्षिरा जालपादा मत्स्याश्चाविकृता बध्याश्च धर्मीये व्याल-
हता दृष्टदोषवाक्प्रशस्तान्यभुगच्छोपयुज्जीतोपयुज्जीत ।

इति गौतमौये धर्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

अष्टोदशोऽध्यायः ।

अस्त्रतन्त्रा धर्मे स्त्रौ नातिचरेद्वर्त्तरं । वाक्चक्षुःकर्म्म-
संयता पतिरपत्यलिप्सुर्वैवराद् गुरुप्रसृता नर्तुमतीयात् पिण्ड-
णोचक्रद्विषमखन्धभ्यो यान्मात्रादा । नादेवरादित्येके ।
नातिद्वितौयं जनयितुरपत्यं समयादन्यत्र जीवतश्च क्षेवे
परम्मात् तस्य हयोर्वा रक्षणाङ्गत्तरेव नष्टे भर्तरि षाढ़वार्धकं
क्षपणं शूयमाणेऽभिगमनं प्रव्रजिते तु निवृत्तिः प्रसङ्गात् तस्य

द्वादशवर्षाणि ब्राह्मणस्य विद्यासम्बन्धे भातरि चैव ज्यायसि
यत्वौयान् कन्यामनुपष्मेषु षडिल्येके त्रीन् कुमार्युतूनतौत्य स्वयं
युज्येतानिन्दितेनोत्सृज्य पित्र्यानलङ्घारान् प्रदानं प्राग्युतोर-
प्रयच्छन् दोषो प्राग्वाससः प्रतिपत्तेरित्येक द्रव्यादानं
विवाहसिद्धिर्थं धर्मतन्त्रसंयोगे च शूद्रादन्यवापि शूद्रादहु-
पशोहीनकर्मणः शतगोरनाहिताम्नः सहस्रगोच्च सोमपात्
सप्तमौज्ञामुक्ता निवयायाप्यहीनकर्मभ्य आचक्षीत राज्ञा
ष्टुष्टस्तेन हि भर्त्यः श्रुतगौलसम्पन्नश्चेधर्मतन्त्रपौड़ायां तस्या-
करणे दोषो दोषः ।

इति गौतमीये धर्मशास्त्रेऽष्टादशोऽध्यायः ॥ १८ ॥

एकोनविंशोऽध्यायः ।

उक्तो वर्णधर्मशाश्रमधर्मशाथ खल्वयं पुरुषो येन कर्मणां
लिप्यते यथेतद्याज्ययाजनमभव्यमन्तर्यामवदनं शिष्टस्याक्रिया
प्रतिषिद्धसेवनमिति च तत्र प्रायश्चित्तं कुर्यान् कुर्यादिति
सौमांसन्ते न कुर्यादित्याहुंहि कर्म चौयत इति कुर्यादित्य-
परे पुनः स्त्रोमिनेष्वा पुनः सवनमायातोति विज्ञायते ब्रात्य-
स्त्रोमिनेष्वा तरति सर्वे पापानं तरति ब्रह्महत्यां योऽश्वमेधेन
यजते ग्निष्ठाताभिशस्यमानं याजयेदिति च । तस्य निष्कृय-
णानि जपस्त्रपो होम उपवासो दानसुपनिषदो वेदान्ताः
सर्वच्छन्दःसु संहिता मधून्यघमर्घणमथर्वशिरोरुद्राः पुरुष-
सूक्तं राजनरौहिणे सामनौ हृष्टद्रथन्तरे पुरुषगतिर्महानास्त्रो
सहवैराजं महादिवाकौर्च्यं ज्येष्ठसाम्नामन्यतमद्विष्ठवसानं

कुण्डाण्डानि पावमान्यः सार्विच्छौ चेति पावनानि । पथोब्रतेता
शाकभक्ता फलभक्ता प्रसूतयावको हिरण्यप्राशनं दृतप्राशनं
सोमपानमिति च मेध्यानि । सर्वे शिलोच्चयाः सर्वाः स्वन्त्यः
पुण्या ङ्गदास्तीर्थानि कृषिनिवासगोष्ठपरिस्कन्दा इति देशाः ।
ब्रह्मचर्यं सत्यवचनं सवनेषु दकोपसर्वनमार्द्वस्त्रताधःशायिता-
नाशक इति तपांसि । हिरण्यं गौव्यासोऽश्वो भूमिस्त्रिला
दृतमन्त्रमिति देयानि । संवत्सरः षण्मासाश्वत्वारस्त्रयो हावे-
कश्चतुर्विंशत्यहो हादशाहः षड्हस्त्रयहोऽहोरात्र इति कालाः ।
एतान्येवानादेशे विकल्पेन क्रियेन् एनःसु गुरुषु गुरुणां
लघुषु लघुनि क्लच्छातिक्लच्छं चान्द्रायणमिति सर्वप्रायश्चित्तं
सर्वप्रायश्चित्तम् ।

इति गौतमौये धर्मशास्त्रे एकोनविंशोऽध्यायः ॥ १६ ॥

विंशोऽध्यायः ।

अथ चतुःषष्ठिषु यातनास्यानेषु दुःखान्यनुभूय तवेमानि
लक्षणानि भवन्ति । ब्रह्महार्द्वकुष्ठौ, सुरापः श्यावदन्तो, गुरु-
तत्पगः पङ्कवधः, खर्षहारौ कुनखौ, श्विदौ वस्त्रापहारौ
हिरण्यहारौ दहूरौ, तेजोऽपहारौ मण्डलौ, स्त्रेहापहारौ चयौ,
तथाजौर्णवानन्नापहारौ, ज्ञानापहारौ सूक्ष्मः, प्रातिहन्ता गुरोर-
पद्मारौ, गोद्मो जात्यन्धः, पिशुनः पूतिनासः, पूर्तवक्तस्तु
सूचकः, शुद्रोपाध्यायः श्वपाकस्त्रपुसौसचामरविक्रयौ मद्यप,
एकशफविक्रयौ सृगव्याधः, कुण्डाशौ भृतकश्चैलिको वा नचलौ
चार्वदौ, नास्त्रिको रङ्गोपजौव्यभक्ष्यभक्तौ गण्डरौ, ब्रह्मपुरुष-

तस्करणां देशिकः पिण्डितः परण्डो महापथिक गणितक-
खण्डालौ पुक्सौ गोव्यवकीर्णी मध्वामेहौ, धर्मपत्रौषु स्थान्मै-
थुनप्रवत्तंकः खल्व। टसगोव्रसमयस्त्यभिगामी पिण्डमालृभगिनौ-
स्त्यभिगाम्यावौजितस्तेषां कुञ्जकुण्डमण्डव्याधितव्यङ्गदरिद्रात्मा-
युषोऽत्यबुद्धयश्चण्ड पण्डशैलूष तस्कर परपुरुष-प्रेत्यपरकर्मकराः,
खल्व। टचक्राङ्गसङ्गौर्णाः क्रूरकर्माणः क्रमशशान्त्याशोपपद्यन्ते
तस्मात् कर्तव्यमेवेह प्रायश्चित्तं विशुद्धैर्लक्षणैर्जायन्ते धर्मस्य
धारणादिति धर्मस्य धारणादिति ।

इति गौतमौये धर्मशास्त्रे विंशोऽध्यायः ॥ २० ॥

एकविंशोऽध्यायः ।

त्वच्येत् पितरं राजघातकं शूद्रायाजकं वेदविष्णुवकं
भ्रूणहनं यशान्त्यावसायिभिः सह संवसेदन्त्यावसायिन्या वा
तस्य विद्यागुरुन् योनिसम्बन्धांश्च सत्त्रिपात्य सर्वाण्युदका-
दौनि प्रेतकर्माणि कुर्युः पावच्चास्य विपर्यस्येयः । दासः
कर्मकरो वावकरादमेध्यपावमानौय दासौ घटान् पूर्णयत्वा
दक्षिणामुखः पदा विपर्यस्येदमनुदकं करोमिति नामग्राहस्तं
सर्वेऽन्वालभेरन् प्राचीनावौतिनो मुक्तशिखा विद्यागुरवो
योनिसम्बन्धांश्च वौक्षेरमप उपस्थृश्य ग्रामं प्रविशन्ति । अत
जह्नै तेन सम्भव्य तिष्ठेदेकरात्रं जपन् सावित्रौमज्ञानपूर्व्यं
ज्ञानपूर्वच्छेत् विरावम् । यस्तु प्रायश्चित्तेन शुद्धेत् तस्मिन्
शुद्धे शातकुम्भमयं पाव्रं पुख्यतमाङ् दात् पूर्णयत्वा स्वत्नौभ्यो
वा त इनमप उपस्थैर्युः । अथास्मै तत्पाव्रं दद्युस्तत्

समतिगृह्ण जपेच्छान्ता यौः शान्ता शृथिवी शान्तं शिक-
मन्तरौचं यो रोचनस्थमिह एक्षामौत्येतैर्यजुभिः पावमानौभि-
स्तरत्समन्दीभिः कुम्भाख्येश्वाज्यं जुहुयाद्विरखं ब्राह्मणाय वा
दद्याह्नामाचार्याय । यस्य तु प्राणान्तिकं प्रार्थश्चित्तं स सृतः
शुध्येत् । तस्य सर्वाण्युदकादीनि प्रेतकर्माणिकुर्युरेतदेव
शान्तुप्रदकं सर्वेषूपपातकेषूपपातकेषु ।

इति गौतमौषिधे धर्मशास्त्रे एकविंशोऽध्यायः ॥ २१ ॥

द्वाविंशोऽध्यायः ।

ब्रह्महः सुराप-गुरुतल्पग-माटपितृयो निसम्बः धगस्तेनना-
स्तिक-निन्दितकर्माभ्यासि-पतितात्याख्यपतितत्यागिनः पातक-
संयोजकात्य तैश्चाव्दं समाचरन् । द्विजातिकर्माभ्यो हानिः
पतनं परत चासिद्विस्तासेके नरकं । वौणि प्रथमान्यनिहेश्वानि
मनुर्न स्त्रौष्वगुरुतल्पगः पततौत्येकै भूणहनि हौनवर्णसेवायाच्च
स्त्रौ पतति कौटसात्यं राजगामिपैशुनं गुरोरनृताभिशंसनं
महापातकसमानि । अपाङ्गत्यानां प्रागदुर्ब्लाज्ञोहन्तब्रह्मो-
ज-भृतन्त्वन्त्वकदवकीर्णपतितसाविकौकेषूपपातकं, याजनाध्य-
पनाद्विगाचार्यौ पतनौयसेवाया च्छहियावन्यत्र हानात् पतति ।
नस्य च प्रतिग्रहीतेत्येके । न कहिंचिन्मातापित्रोरवृत्तिदायन्तु
न भजेरन् । ब्राह्मणाभिशंसने दोषस्तावान् द्विरनेनसि दुर्ब्ल-
हिंसायामपि मोचने शक्तश्चेत् । अभिक्रध्यावगोरणं ब्राह्मणस्य
वर्षशतमस्तर्यै, निर्वाते सहस्रं, लोहितदर्शने यावतस्तत्प्रस्तन्य
षांशून् संगठ्हौयात् ।

इति गौतमिये धर्मशास्त्रे द्वाविंशोऽध्यायः ॥ २२ ॥

त्रयोविंशोऽध्यायः ।

प्रायस्वित्तमग्नौ शक्तिर्द्वाग्नस्त्रिरवच्छादितस्य लक्ष्यं वा
स्याज्जन्ये शस्त्रभृताम् । खट्टाङ्गकपालपाणिर्बा द्वादश
संवत्सरान् ब्रह्मचारी भैक्षाय यामं प्रविशेत् स्वकर्माचक्षाणः,
यथोपक्रामेत् सन्दर्शनादार्थस्य । स्नानासनाभ्यां विहरन् सवणेषु
दकोपस्थर्णी शुध्येत् । प्राणलाभे वा तत्रिमित्ते ब्राह्मणस्य
द्रव्यापचये वा लग्नवरं प्रति राज्ञोऽस्त्रमेधावभृये वान्यवज्ञे
प्यनिष्टुदन्तश्चोत्सृष्टेदब्राह्मणवधे । हत्वापि आचेयाच्चैवं
गम्भे चाविज्ञाते वा । ब्राह्मणस्य राजन्यवधे षड्वार्षिकं
प्राकृतं ब्रह्मचर्यं कृषभैक्षकसहस्राश्च गादद्यात् । वैश्ये त्रैवार्षिकं
कृषभैक्षकशताश्च गा दद्यात् । शूद्रे संवत्सरसृष्टभैक्षकदशाश्च
गा दद्यादनाच्च व्याच्चैवं गाच्च । वैश्यदन्मण्डुकनकुलकाकविवर-
चरमूषिकाश्च । हिंसासु चास्थिमतां सहस्रं हत्वानस्य-
मतामनुद्वारे च । अपि वास्थिमतामैकैकस्मिन् किञ्चि-
द्दद्यात् । षण्ठे च पलालभारः सौसमाषश्च, वराहे दृतघटः,
सर्पे लौहदण्डो, ब्रह्मवभ्वाच्च ललनायां जीवोवैशिकेन
किञ्चित्तत्त्वान्वधनलाभवधेषु पृथग्वर्षाणि द्वे, घरदारे चौणि ।
ओत्रियस्य द्रव्यलाभे चोत्सर्णी यथास्यानं वा गमयेत् । प्रतिसिद्ध-
मन्त्रसंयोगे सहस्रवाक् चेदन्युत्सादिनिराकृत्युपपातकेषु, चैवं
स्त्रौ चातिचारणौ गुप्ता पिण्डन्तु लभेत । अमानुषौषु गोवर्ज्जै
स्त्रौक्ते कुषाण्डे वृत्तहोमो दृतहोमः ।

इति गौतमौये धर्मशास्त्रे त्रयोविंशोऽध्यायः ॥ २३ ॥

चतुर्विंशोऽध्यायः ।

सुरापस्य ब्राह्मणस्योषणामासिष्ठेयुः सुरामास्ये मृतः
 शुध्यदमत्या पाने पयोष्टुतमुदकं वायुं प्रतिक्रिहं तप्तानि
 सकुच्छुक्षतोऽस्य संस्कारः । मूद्वपुरीषरेतसाञ्च प्राशने
 इवापदोऽखराणाञ्चाङ्गस्य ग्राम्यकुक्टशूकरयोञ्च गम्भाग्राणे
 सुरापस्य प्राणायामो ब्रतप्राशनञ्च पूर्वैञ्च दृष्टस्य (दृष्टस्य) ।
 तत्पे लोहशयने गुरुतत्पयः शयौत सूर्मीं वा ज्वलन्तीं श्लिष्टे-
 श्लिष्टं वा सहवणसुतक्त्याञ्जलावाधाय दर्शणाप्रतीर्चीं व्रजेद-
 जिञ्चामा शरीरनिपातान्मृतः शुध्येत । सख्वौसयोनिसगोत्रा-
 शिष्यभार्यासु स्त्रियां गवि च तत्पसमोऽवकर इत्येके
 श्वभिरादायेद्राजा निहीनवर्णगमने स्त्रियं प्रकाशं पुमांसं
 खादयेदयथोक्तं वा गर्वभेनावकौर्णीं निकृतिं चतुष्पथे यजते
 तस्याजिन मूर्ढवालं परिधाय लोहितपात्रः सप्त गृहान् भैक्षं
 चरेत् कर्माचक्षाणः संवत्सरेण शुध्येत् । रेतखल्वने भये
 रोगे सुप्तेऽग्नौन्धनभैक्षचरणाणि सप्तरात्रं छत्राज्यहोमः
 साभिसम्बेर्वा रेतस्याभ्यां सूर्याभ्युदिते ब्रह्मचारौ तिष्ठेदह
 रहभुज्ञानोऽन्धस्तमिते च रात्रिं जपन् सावित्रीमशुचिं
 दृष्टादित्यमौकेत प्राणायामं छत्राभोज्यभोजनेऽमेघप्राशने वा
 निष्पुरीषोभावस्त्रिरात्रावरमभोजनं सप्तरात्रं वा स्वयं शौर्णी-
 न्युपयुज्ञानः फलान्यनतिक्रामन् प्राक्पञ्चनखेभ्यश्छद्दिनो
 शृतप्राशनञ्चाक्रोशानृतहिंसासु त्रिरात्रं परमन्तपः सत्यवाक्ये
 चेद्वारुणीपावमानौभिर्हीमो विवाहमैथुननिर्माणसंयोगेष्वदोष-

मैकेऽनृतं न तु खलु गुर्वर्थेषु यतः सप्त पुरुषानितश्च परतश्च
इन्ति मनसापि गुरोरनृतं वदन्नल्पेष्वप्यर्थेष्वन्त्यावसायिनौगमने
क्षच्छाव्दोऽमत्या द्वादशरात्रमुदक्यागमने त्रिरात्रं त्रिरात्रम् ।

इति गौतमौये धर्मशास्त्रे चतुर्विंशोऽध्यायः ॥ २४ ॥

पञ्चविंशोऽध्यायः ।

रहस्यं प्रायश्चित्तमविख्यातदोषस्य चतुर्कृचं तरत्समन्दी-
त्यस्तु जपेदप्रतिग्राह्यं प्रतिजिघ्नन् प्रतिगृह्य वाभोज्यं
वुभुक्तमाणः पृथिवौमावपेट्टब्लन्तरारमण उदकोपम्पर्शनाच्छुहि-
मैके स्त्रौषु पयोव्रतो वा दशरात्रं घृतेन द्वितीयमङ्गस्तूतौयं
दिवादिष्वेकभक्तको जलक्षितवासा लोमानि नखानि त्वचं
मांसं शोणितं स्नायुस्थिमज्जानमिति होम आवनो मुखे
मृत्योरास्ये जुहोमौत्यन्ततः । सर्वेषामेतत् प्रायश्चित्तं भूणं
हत्यायाः । तथान्य उक्तो नियमोऽम्ने त्वं वारयेति महा-
व्याहृतिभिर्जुहुयात् कुप्ताण्डशाज्यं तद्व्रत एव वा ब्रह्महत्या-
सुरापानस्तेयगुरुतल्पेषु प्राणायामैः स्नातोऽघर्मर्षणं जपेत्
सममश्वमेधावभृयेन साविकीं वा सहस्रकृत्व आवत्तंयन्
पुनौतेहैवात्मानमन्तर्जले वाघमर्षणं त्रिरावत्तंयन् पापेभ्यो
मुच्यते मुच्यते ।

इति गौतमौये धर्मशास्त्रे पञ्चविंशोऽध्यायः ॥ २५ ॥

षड्विंशोऽध्यायः ।

तदाहुः कतिधावकीर्णे प्रविशतौति मरुतः प्राणेनैन्द्रं
बलेन दृहस्यतिं ब्रह्मवर्चसेनाग्निमेवेतरेण सर्वेणेति सोऽमावा-
स्यायां निश्चग्निसुपसमाधाय प्रायश्चित्ताज्याहुतौजुहौति
कामावकीर्णेऽस्मावकीर्णेऽस्मि कामकामाय स्वाहा कामाति-
मुखोऽस्माग्निमुखोऽस्मि कामकामाय स्वाहेति समिधमाधाया-
नुपर्यच्य यज्ञवास्तु कृत्वोपस्थाय सन्मासिद्धत्विल्येतया विरु-
पतिष्ठेत तथ इमे लोका एषां लोकानामभिजित्या अभिक्रान्त्या
इत्येतदेवैकेषां कर्माधिकृत्योः पूत इव स्यात् स इत्यं
जुहुयादित्यमनुमन्त्रयेद्दरी दक्षिणेति । प्रायश्चित्तामविशेषाद-
नार्जवपैशुन-प्रतिषिद्धाचारानाय प्राशनेषु । शूद्रायाच्च रेतः
सिद्धां योनौ च दोषवति कर्मण्यभिसम्भिपूर्वेष्वविज्ञाभिरप-
उपस्थृशेदारुणौभिरन्तैर्वा पवित्रैः प्रतिषिद्धवाङ्मनसयोरपचारे
व्याहृतयः सङ्घाताः पञ्च सर्वास्यपो वाचामेदहृष्ट आदित्यश्च
पुनातु स्वाहेति प्रातः रात्रिश्च मा वरुणश्च पुनात्विति
सायमष्टौ वा समिधमादध्यादेवकृतस्येति हृत्वैवं सर्वस्मादेनसो
मुच्यते मुच्यते ।

इति गौतमौये धर्मशास्त्रे षड्विंशोऽध्यायः ॥ २७ ॥

सप्तविंशोऽध्यायः ।

अथातः क्षच्छान् व्याख्यास्यामो । हविष्यान् प्रातराशान्
भुक्ता तिस्रो रात्रौर्नाश्चौयादथापरं व्रह्म ह नक्तं भुज्जीत
अथापरं व्रह्म ह न कञ्च न याचेदथापरं व्रह्मसुपवसेत् तिष्ठे-

टहीनि, राखावासौत । चिप्रकामः सत्यं वदेदनार्थ्ये न समाषित,
रौरवयोधाजिने नित्यं प्रयुज्जीतानुसवनसुटकोपस्थर्णनमापो-
हस्तेति तिसुभिः पवित्रवतोभिर्मार्जयेत् हिरण्यवर्णाः शुचयः
पावका इत्यष्टाभिः । अथोदकतर्पणं । ॐ नमो हमाय मोहमाय
संहमाय भुवते तापमाय पुनर्वसवे नमो नमो, मोञ्जग्रा-
योर्माय वसुविन्दाय सर्वविन्दाय नमो नमः, पाराय सुपाराय
महापाराय पारविश्वावे नमो नमो, रुद्राय पशुपतये महते
देवाय त्रस्वकायैकचराधिपतये हवाय शब्दायिशानायोग्राय
वाञ्छिण शृणिने कर्पाहिने नमा नमः, सूर्यायादित्याय नमो
नमा, नौलग्रोवाय शिराकण्ठाय नमो नमः, कृष्णाय पिङ्गलाय
नमो नमा, ज्येष्ठाय श्राव्याय बृहायेन्द्राय हरिकेशायोहर्त्रेतसे
नमो नमः, सत्याय पावकाय पावकवर्णाय कामरूपिणी नमो
नमा, दौसाय दौसरूपिणी नमो नमस्तौक्ष्मरूपिणे नमोनमः.
सौम्याय सुपुरुषाय महापुरुषाय मध्यमपुरुषायोत्तमपुरुषाय
ब्रह्मचारिणे नमो नमश्वन्दललाटाय कृत्तिवाससे पिनाकहस्ताय
नमो नम इति । एतदेवादित्योपस्थानमिता एवाज्याहृतयो ;
हादशंरात्रयान्ते चरुं अपयित्वैताभ्यो टेवताभ्या जुहुयात्
अग्नये स्वाहा, सामाय स्वाहानौषोमाभ्यामिन्द्राग्निभ्यामिन्द्राय
विश्वेभ्या टेवेभ्या ब्रह्मणे प्रजापतये अग्नये स्त्रिएक्षत इति ।
तता ब्राह्मणतर्पणम् । एतेनैवातिकृच्छा व्याख्यातो यावत् ।
सकुदाददौत तावदश्वायादवभक्षस्तृतोवः स कृच्छ्रातिकृच्छः ।
प्रथमं चरित्वा शृचिः पूतः कर्मणा भर्वत । द्वितीयं चरित्वा
शतकिञ्चिदन्यमहापातकेभ्यः पापं कुरुते तस्मात् प्रमुच्यते ।
तृतीयं चरित्वा सर्वस्मादेनसा सुच्यते । अथेतास्तान् कृच्छ्रात्

चरित्वा सर्वेषु वेदेषु स्त्रातो भवति । सर्वैङ्गेवैर्जातो भवति यज्ञैवं
वेद यज्ञैवं वेद ।

इति गौतमौये धर्मशास्त्रे सप्तविंशोऽध्यायः ॥ २७ ॥

अष्टाविंशोऽध्यायः ।

अथातशान्द्रायणं । तस्मोक्तो विधिः ; क्वच्चोः वपनं त्रतं चरेत्
ओभूतां पौर्णमासौमुपवसेदाघ्यायस्त्र सन्ते पर्यांसि नवो नव
इति चैताभिस्तर्पणमाघ्यहामाहविषश्वानुमन्त्रणमुपस्थानं चन्द्र-
मसो यहे वा देवहेतनमिति चतस्रुभिराघ्यं जुहुया हेवकृतस्येति
चान्ते समिद्धिरो भूर्भुवः स्वस्तपः सत्यं यशः श्रौ रूपं गिरौज-
स्तेजः पुरुषा धर्मः शिवः शिव इत्येतैर्यासानुमन्त्रणं । प्रतिमन्त्र-
मनसा नमः स्त्राहेति वा । सर्वग्रासप्रमाणमास्त्राविकारेण चर्ह-
भैवशक्तकणयावकशाक्षपयोटधिद्वृतमूलफलोटकानि हवींषि ।
उत्तरात्तरं प्रशस्तानि । पौर्णमासां पञ्चदश ग्रासान् भुक्तैका-
पचयेन परपञ्चमश्वौयादमावास्यायासुपोष्यैकोपचयेन पूर्वपञ्च-
विपरोत्तमेकेषाम् । एष चान्द्रायणो मासो । मासमेतमास्त्रा
विपापा विपाप्ता सर्वमनो हन्ति । हितौयमास्त्रा दश पूर्वान्
दशावरानामानच्छेकविंशं पद्मतौश्च पुनाति । संवत्सरच्छास्त्रा
चन्द्रमसः सलोकतामाप्नोति सलोकतामाप्नोति ।

इति गौतमौये धर्मशास्त्रे अष्टाविंशोऽध्यायः ॥ २८ ॥

एकोनचिंशोऽध्यायः ।

उहै पितुः पुत्रा ऋक्यं भजेरन् । निष्ठते रजसि माहर्जीविति
 चेच्छति सर्वं वा पूर्वजस्येतरान् विभयात् । पूर्वविभागे
 तु धर्मवृद्धिः । विश्वतिभागो ज्येष्ठस्य मिथुनसुभयतोदयुक्तो रथो
 गोवृषः । काणखोरकूटवण्डा मध्यमस्य । अनेकस्त्रिविर्धान्यायसी
 गृहमनोयुक्तं चतुष्पदाच्छैकैकं यवौयसः । समच्छेतरत् सर्वं हंगशौ
 वा पूर्वजः स्यादेकैकमितरेषामेकैकं वा धनरूपं काम्यं पूर्वः
 पूर्वीं लभेत । दशतः पशूनां नैकशफः नैकशफानां हृषभोऽधिको
 ज्येष्ठस्य । हृषभषोड़शा ज्यैषिनेयस्य समं वा ज्यैषिनेयेन
 यवौयसां । प्रतिमाट वा स्वयं भागविशेषः । पितात्मजेत्
 पुत्रिकामनपत्येऽग्निं प्रजापतिच्छेष्टास्मदर्थमपत्यमिति संवादा-
 भिसाम्बिमाचात् पुत्रिकेत्येकेषां । तत् संशयात्रोपयच्छेष्टभाट्टकाम् ।
 पिण्डगोत्रऋषिसम्बन्धा ऋक्यं भजेरन्, स्त्रौ चानपत्यस्य । वौजं
 वा लिङ्गेत देवरवत्यन्यतो जातमभागम् । स्त्रौधनं दुष्टित्-
 णामप्रत्तानामप्रतिष्ठितानाच्च । भगिनीशुल्कं सोदार्थ्यणामुहूं
 मातुः पूर्वज्ञैके । संस्कृतविभागः प्रेतानां ज्येष्ठस्य संस्कृतिनि
 प्रेते असंसृष्टौ ऋब्यभाक्, विभक्तजः पित्रमेव । स्वर्मर्जितं
 वैद्योऽवैद्येभ्यः कामं भजेरन् । पुत्रा औरसचेवजदत्तकृत्तिम-
 गृदोत्पत्रापविद्वा ऋक्यभाजः । कानौनसहोदृपौनर्भवपुत्रिका-
 पुच्चस्ययन्दत्तक्रोता गोत्रभाजस्तुर्थांशभागिनसौरसाद्यभावे ।
 आद्याणस्य राजन्यापुत्रो ज्येष्ठो गुणसम्पदस्तुर्थांशभाक् ज्येष्ठां-
 शहौनमन्यत्, राजन्यावैश्यापुत्रसमवाये स यथा नाम्यपौपुत्रेषु

चत्रियाचेत् शूद्रापुत्रोऽप्यनपत्यस्य शुश्रूषेष्वभैत हृत्तिमूल-
मन्त्रेवासविधिना । सवर्णपुत्रोऽप्यन्यायवृत्ता न लभेतैकेषां ।
ओक्तियो ब्राह्मणस्यानपत्यस्य कर्क्कयं भजेरन्, राजितरेषां । जड़-
झोकौ भर्त्तव्यावपत्यं जड़स्य भागाह शूद्रापुत्रवत् । प्रतिलोमा-
सूदकयोगक्तेमक्तात्रेष्वविभागः, स्त्रोषु च । संयुक्ताख्यनाञ्चाते
दशावरेः शिष्टेरुद्धर्वद्विरलुब्धः प्रसस्तं कार्यम् । चत्वारस्तुणां
पारगा वेदानां, प्रागुत्तमाख्य आश्र्वमिणः, पृथग्धर्मविदस्त्रयः,
एतान् दशवरान् परिषदित्याचक्षते । प्रसन्नवे त्वतेषाम् श्रोक्तियो
वेदविच्छिष्ठा विप्रतिपत्तौ यटाह, यतोऽयमप्रभवो भूतानां
हिंसानुग्रहयोगेषु । धर्मीणां विशेषेण स्वर्गे लोकं धर्मीवदाप्नोऽक्ष-
आनाभितिवेशाभ्यामिति धर्मी धर्मः ।

इति गौतमौये धर्मशास्त्रे एकोनत्रिंशोऽध्यायः ॥ २८ ॥

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A'PASTAMVA SAMHITA'.

CHAPTER I.

Now I shall describe the modes of practising expiatory penances to be respectively practised for their benefit by sinners of all castes in the order of enumeration, as formerly narrated by *A'pastamva*. (1)

The holy sages (*Munis*) having approached that foremost of the *Rishis*, who was free from all calumnies and was blissfully seated in a secluded place, calmly reposing in the illuminating principle of pure knowledge—him *A'pastamva* of undistracted mind, the foremost of the knowers of *yoga*, they addressed as follows. (2—3)

Instruct us, O lord, how men, who walk in the path of inequity and are addicted to sinful practices, can obtain there exoneration. (4)

Rearing of cattle, prosecution of agriculture in times of distress, distribution of charities to the poor, and feeding, and giving medicines to, Brâhmaṇas, sucking and protecting the children are the duties of a house-holder. Tell us, O lord, low shall (a house-holder) atone for any act of injury unknowingly or unintentionally done to a cow, etc.? (5—7)

Having been thus addressed by the *Rishis*, the holy *A'pastamva*, with his head bent down in recognition of the honour shown to him, looked at them and gave utterance to the following words of unflinching certainty. (8)

Any mishap happened to the life of a child, while sucking it, or to that of a Brâhmaṇa while feeding, or medicinally treating him, calls for no atonement. (9)

Later on I shall describe the form of an expiatory penance to be practised for the death of a cow, dead while treating her medicinally ; but according to several authorities, no sin is committed by giving sustenance or medicine to a cow (even if she dies in consequence thereof). (10)

Drugs, salt, oils, food and nutritious things in general conduce to the preservation of animal-life, and hence no atonement is necessary (if an animal dies during the administration of any of these articles.) (11)

But these things should not be given in inordinate quantities. They should be given in moderate doses and at proper seasons. The practice of a *Krichchha Vratam* is the atonement for the death of cow, dead in consequence of excessive drugging or feeding. (12)

Three days' fasting constitutes a quarter part of the penance. Living on food, obtained without solicitation, for three days, constitutes a quarter part of the penance. Taking only a single meal at night, for three days, constitutes a quarter part of the penance, and taking a single meal in the day, for three days, constitutes a quarter part of the penance. These four quarter parts constitute a *Prājāpatyam Vratam*. (13—14)

A S'ūdra, standing under the obligation of practising an expiatory penance, should practise that form of quarter *Prājāpatyam* in which a single meal at morning (day) has been enjoined to be taken for three successive days ; a Vais'ya, under the circumstance, should practise the form in which a single meal at evening (night) for three successive days is enjoined to be taken, a Kshatriya, under the circumstance, should live, for three days, on food obtained without solicitation, while

a Brâhmaña should observe a continuous fast for three days. (15)

A single quarter of the penance should be practised on the death of a cow in confinement, two quarters on the death of a cow with the halter round her neck, three quarters, on the death of a bullock in harness, and the entire (four quarters) penance, on the death of a cow or bullock, dead from the effects of a blow or lashing. (16)

A half-penance should be practised on the death of a cow, dead through the effects of injudicious fastenings of bells round her neck, inasmuch as the purpose of such a fastening is mere ornamentation. (17)

A three quarter part of the penance should be practised on the death of a cow or bulluck, dead on account of harnessing it to a cart, or subjecting it to carry a weight, which is beyond its strength, or of fastening it to a rod or post, or keeping it huddled together with other cows in a pen or cowshed for a time which is beyond its endurance. (18)

Having killed a cow or a bullock with a weapon, cudgel, or stone, or with any other implement of violence, people, should practise the four quarters of a *Prâjâpatyam Vratam*. (19)

A Brâhmaña, under the circumstance, should practise an entire *Prâjâpatyam*; a Kshatriya, under the circumstance, should practise a three-quarter part thereof, a Vais'ya, under the circumstance, should practise a half *Krichchha Vratam*, while a S'ândra, under the circumstance, should practise only a quarter part thereof. (20)

For the first two months, calves should be allowed to suckle their mothers; for the next two months, only two

teats should be fully milked, for the next two months a cow should be milked once a day; after that they may be milked as liked. (21)

If a cow dies in the attempt at controlling her within a fortnight after parturition, one should give a clean shave to one's head and practise a *Prâjâpat-yam* penance. (22)

Pious men should yoke eight bullocks to a plough, those, living by agriculture, should yoke six bullocks to a plough. It is the cruel who yoke four bullocks to a plough, those who yoke a couple of bullocks to a plough should be branded as killers of bullocks. (23)

A three quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing) should be practised on the death of a cow or bullock, dead on account of excessive milching, or for being subjected to carry an inordinately heavy weight, or in consequence of the perforation of its nose (for gliding through it the leading string), or from the effects of a fall from a hill or a river-bank. (24)

A cow should not be fastened with a rope of strings made of cocoanut or palm fibres, nor with one made of twisted *Kus'a* grass or of strings of leather, inasmuch as such a rope interferes with its comfort and free movements. (25)

A bullock should be fastened (to a pole) with a rope of *Kus'a* or *Kâs'a* grass and with its face turned towards the south; no expiation is necessary for the act of one's trampling a fire under foot while attending to a cow or bullock. (26)

On the death of a cow or bullock through injudicious fastening or penning, or through the administration of an improper medicine by a physician, one (its

owner) should doubly practise the penance of *Govratam*. (27)

Having broken the horns or bones of a cow, or having cut her tail, one should live simply on milk for seven days. (28)

Or one should live on barley diet mixed with cow's urine, under the circumstance, until she does not become sound again. This is what is enjoined by *Us'anáh*. (29)

No expiation is necessary for the death of a cow, dead from falling in a natural cave or in a well, while grazing or freely roaming about. (30)

Having jointly killed a cow, each of the several killers should separately practise a quarter-penance by way of expiation. (31)

No atonement is necessary for the death of a cow, dead from the effects of cauterisation, or from the effects of bringing about an instrumental parturition, in a case of difficult labour. (32)

One should clip the nails of one's fingers and toes, and shave the hairs of one's body while engaged in practising a quarter-penance. The beard and moustache should be shaved in connection with the practice of a half-penance; all the hairs of the head except a tuft of hair at the crown, should be shaved while practising a three-quarter-penance, while a complete shaving of the head is enjoined in respect of the practice of a full penance. (33)

Two fingers' widths of the tips of a woman's hairs should be clipped, where a complete shaving of her head would be found to have been laid down in the regulations. (34)

CHAPTER II.

ARTICLES of manufacture just received from the hands of artisans, things brought from out side a village, acts done by infants, women and old men, and things not directly found to be impure, should be regarded as pure. (1)

Having drunk water in a *Prapā*,* or that lying accumulated in a forest or in the furrows of a ploughed field, as well as that which is flowing out of a pond, or is owned by a *S'vāpaka* or a *Chandāla*, one should regain one's purity by drinking *Panchagavyam*. (2)

A current and continuous stream of water, dusts blown about by the wind, women, infants and old men are never defiled. (3)

One' own bed, wife, progeny, wearing apparels and sacred bowl are always pure ; belonging to others they are impure. (4)

Having drunk water out of, or bathed in, a well or tank, caused to be excavated by another, one should regain one's purity by drinking *Panchagavyam*. (5)

Water purifies the unused residue of another person's meal and things, that are generally impure, or are even smeared with excrement, when that water is defiled what can impart to it its lost purity ? (6)

That water, by lying exposed to the sun, and through the contact of air and cow's urine, becomes pure again. (7)

Water, defiled by the contact of skin, hairs, and bones, etc., or touched by a camel, ass, etc., should be baled out of its receptacle, or the following method should be adopted for its purification. (8)

* A place where water is distributed to travellers.—Tr.

The water of a well that has been defiled by the contact of excrementitious matter, or into which a tiger, jackal, ass, or a camel has fallen, should be completely baled out, and several handfuls of clay should be taken out of its bottom. Then the compound known as *Panchagavyam* and handfuls of fresh earth should be cast into it. This is how a defiled well should be purified. (9—10)

A hundred pitchers of water should be baled out of a pond or tank, and *Panchagavyam* should be cast into it. This is how a defiled pond or tank should be re-purified. (11)

How shall a Bráhmaṇa, who has drunk the water of a well, defiled by a human carcass, shall recover his personal purity? I have a doubt as regards this. (12)

Having drunk water out of a well whose water has been defiled by the immersion of an undecomposed and unsecreting corpse therein, a Bráhmaṇa should fast for an entire day and night and recover his purity by drinking *Panchagavyam*, thereafter. (13)

Having drunk water out of a well, defiled by the immersion of a fetid and decomposed corpse therein, a Bráhmaṇa should practise a *Chándráyanam* or a *Tapta Krichchha Vratam* by way of purification. (14)

CHAPTER III.

HAVING unknowingly lived in the house of a man of vile caste, and come to know of it afterwards, a Brahmana should first obtain the commisseration of the Bráhmaṇas, and then practise a *Paráka* or a *Chándráyanam Vratam* for regaining his purification.

A S'üdra, under the circumstance, should practise a *Prájápatyam* penance. The remaining items such as honorariums, etc., are in accordance with the nature of the penance practised. (1—2)

The practice of a *Krichchha Vratam* should be laid down as a proper expiatory penance for those that might have taken any cooked food in that house, while those who have dined with such individuals should practise quarter *Krichchha Vrata*s by way of expiation. (3)

People drinking, out of a well, defiled by the touch of a corpse, or with men, made unclean by the touch of a dead body, should fast for a day and thereafter regain their purity by drinking *Panchagavyam*. (4)

Old men, infants, invalids (sick folks) and pregnant women should take a single meal in the night in cases where a complete fast is enjoined for others; girls should have their meals, under the circumstance, at the expiry of two *Prakaras* (six hours of the day). (5)

Old men of eighty years, boys below sixteen, women and sick folks are required to practise half penances only (for the expiation of any sin or misdemeanour) (6)

Friends and preceptors of infants, above five years and below eleven years of age, should practise expiatory penances on their behalf, when necessary. (7)

Persons, falling ill while practising a penance, should regain their purity by causing its unperformed residue to be practised by others, so that their lives may not be anywise imperilled. (8)

Persons, not helping with food a fasting penitent dying out of hunger, or of any disease, commit sin by withholding such help. (9)

Even the practice of an expiatory penance, for its full and proper term, by a person does not absolve him

of his sin without the acknowledgement of it by Brâhmaṇas, a penitent, after the expiry of half the term of a penance, may be regarded as pure, if the foremost of Brâhmaṇas pronounces him so. (10)

Members of the three social orders (of Kshatriya, Vais'ya and S'ûdra) shall never utter the term, 'completed' in respect of the completion of an expiatory penance; even at the point of death they shall cause it to be pronounced by a Brâhmaṇa. (11)

The merit of causing a Brâhmaṇa to undertake a pilgrimage to a sacred place, or to make an ablution in a sacred pool, belongs to him on whose behalf he makes such a pilgrimage or ablution. (12)

CHAPTER IV.

WHAT is the proper expiatory penance for one, who drinks water out of a cup or well belonging to a *Chandâla*, and how does the form of that penance should differ according to the caste of a penitent? (1)

A Brâhmaṇa, under the circumstances, should practise a *Sântapanam Vratam*, a Kshatriya, a *Prâjâpatyam*; a Vais'ya, a half *Prâjâpatyam*, and a S'udra, a quarter *Prâjâpatyam*, respectively. (2)

Having unknowingly touched a *Chandâla* or *S'vapacha* before washing his face after a meal, a Brâhmaṇa should regain his purity by practising an expiatory penance. (3)

After having eight thousand times repeated the *Gâyatri*, or a hundred times the *Drupada Mantra*, or after having recited, for three nights, any other sacred

Mantra in tearful eyes, he should drink *Panchagavyam*, whereby he would be pure again. (4)

A Bráhmaṇa, having touched a *Chandala* before washing his person after attending to a call of nature, should, for three nights, practise the proper expiatory penance, while the term of the penance should be extended to six days in case where he might have touched a *Chandala* before rinsing his mouth with water, after a meal. (5)

What would be the form of expiation for one, who has gone unto a woman in her menses, or touched a woman in her flow, or a member of any other vile caste, while drinking water, or has touched the excrementitious matter of these persons ? (6)

What would be the form of expiation for him who might have touched any of these people ? Having touched any of these, while taking one's meal, one should, for three nights, practise the proper expiatory penance, while one, defiled by the touch of any of these, while drinking water, should practise the penance for three days only. (7)

A touch of any of these individuals, after attending to any other call of nature, or after coition, should be expiated by practising a quarter *Krichchha Vratam*, while defiled by their urine and stool, one should practise the penance for one and three days, respectively. (8)

It is enjoined that one defiled by the touch of any of the aforesaid people, while brushing one's teeth, should practise the proper expiatory penance for a single day. (9)

What would be the form of expiation for a Bráhmaṇa,

who has eaten fruits seated on the branch of a tree which a *Chandila* has climbed up at that time? (10)

With the permission of Bráhmaṇas, he should bathe with all his clothes on, fast for a whole day and night, and thereafter regain his purity by taking *Panchagavyam*. (11)

A Bráhmaṇa, having touched anything impure, before washing his face after a meal, should regain his purity by fasting for a night, and by taking *Panchagavyam*, as well. (12)

CHAPTER V.

WHAT would be the form of expiatory penance for a twice-born one, who, touched by a *Chandala*, drinks water before performing an *A'chamanam*? (1)

A Bráhmaṇa, under the circumstance, should regain his purity by fasting for three nights and by taking *Panchagavyam*, while the term of the penance is two days only for a Kshatriya, its other factors remaining the same. (2)

No expiatory penance, vow, *Tapasyā*, or *Homa* exists for a member of the fourth social order (S'üdra). (3)

S'üdras should not be enjoined to drink *Panchagavyam*, inasmuch as they are not privileged to utter any *Mantras*. A S'üdra, guilty of any delinquency, should regain his purity by confessing it to a Bráhmaṇa and by making gifts. (4)

A Bráhmaṇa, who has unknowingly partaken of the unused residue of another Bráhmaṇa's meal, should recover his purity by reciting the *Gáyatri*, for a whole day and night. (5)

A Brahmana, who has unknowingly eaten the unused residue of the meal of a Vais'ya, should regain his purity by practising the penance for three nights, and by drinking the washings of *S'ankhapushpi* (a kind of creeper). (6)

A Brâhmaṇa commits no sin by partaking of the unused residue of the meal of a Brâhmaṇi, or by eating out of the same plate with her. It carries the sanction of the wise. (7)

A man, having partaken of the unused residue of any other woman's food or drink, should regain his purity by practising a *Prâjâpatyam*. It is so laid down by the holy Angirâ. (8)

Twice-born ones of different orders, having partaken of the unused residues of the meals of low-caste individuals, should respectively practise an entire, half and quarter *Prâjâpatyam* penance by way of expiation. (9)

A Brâhmaṇa having partaken of any human excrements, should practise a *Tapta-kṛichchha vrata*, while having partaken of any thing previously eaten by a crow or a dog, he should practice a *Prâjâpatyam*. (10)

A Brâhmaṇa, who, before washing his mouth after a meal, might have unintentionally touched a dog, cock, S'udra, wine bowl or any thing defiled by being seated upon by an unholly bird, should regain his purity by fasting for an entire day and night, and by taking *Panchagavyam*, thereafter. (11)

A Brâhmaṇa, touched by a Vais'ya who has not washed his face after eating, should recover his purity by thrice bathing and reciting the sacred *Mantras* in the course of a day. (12)

A Brâhmaṇa, touched by a Brâhmaṇa who has not washed his face after eating, should regain his purity by making an *A'chamanam*, after a bath. This is the injunction of the holy *A'pastamva*. (13)

CHAPTER VI.

Now I shall deal with the form of expiatory penance to be practised for wearing or using a cloth dyed with indigo. Indigo-dyed clothes are not defiling when worn by women for beautifying their persons, or used by them in their beds. (1)

By sowing, or selling indigo plants, or making livelihoods out of them, Brâhmaṇas should be degraded, or they should regain their purity by practising three *Krichchha Vratas*. (2)

Ablutions, gifts, penitential austerities, *Homas*, *Tarpñas* and the *Panchayajnas*, as well as the study of the *Védas*, made by him who wears an indigo-dyed cloth, fail to bear any fruit. (3)

A Brâhmaṇa, having worn an indigo-dyed cloth on his person, should regain his purity by fasting for a whole day, and by taking *Panchagavyam*. (4)

A Brâhmaṇa, through the pores of whose skin the expressed juice of Indigo enters into his body, becomes degraded, and such a Brâhmaṇa should recover his purity by practising three *Krichchha* penances. (5)

A Brâhmaṇa, whose body is pricked into by the twig of an Indigo plant, and especially if blood oozes out of that wound, should practice a penance by way of expiation. (6)

A Brâhmaṇa, having unknowingly walked through a row of Indigo plants, should fast for a whole day and night, and regain his purity by drinking *Panchagavyam*, thereafter (7)

Boiled rice (article of fair) carried in a cloth, dyed with Indigo juice, should be regarded as unfit to be partaken of by Brâhmaṇas, and those who partake of such boiled rice, should practise expiatory penances. (8)

A Brâhmaṇa having unknowingly taken the expressed juice of Indigo, should regain his purity by practising an expiatory penance. This is the dictum of the holy *A'pastamva*. (9)

That part of a field in which Indigo is sown remains polluted for twelve years, after which period it becomes pure again. (10)

CHAPTER VII.

AN ablution by a woman, on the fourth day of her flow, is commended. One should visit a woman on the suppression of her flow, each month. (1)

Hæmorrhage from the uterus of a woman should be regarded as a disease, and such a discharge of blood does not affect her personal purity, inasmuch as it is the outcome of a pathological condition, and not a normal, physiological function in itself. (2)

A woman remains unclean as long as the flow continues in her, each month. She becomes clean again on the suppression of the discharge, and becomes fit for the purposes of domestic or conjugal duties. (3)

On the first day of her menses, a woman becomes (impure as) a *Chandâli*, on the second day of her flow she becomes (unclean as) a woman who has killed a

Brāhmaṇa, on the third day of her flow she becomes impure as a washer woman, while she regains her personal purity on the fourth day. (4)

A woman in her menses, happened to be touched by a *S'vapāk* or a *Chandāla*, should fast for three nights and recover her purity by taking *Panchagavyam*, thereafter. (5)

On the advent of the fourth night of her flow, a woman should ask her lord to procreate progeny on her person. (6)

The company of a woman in her menses, touched by a dog or a *S'vapāk*, should be avoided; she should regain her purity by fasting for three days and nights and by taking *Panchagavyam* thereafter. (7)

A woman, touched by a dog on the first day of her flow, should fast for six days; touched, on the second day of her flow she should fast for three days; touched on the third day of her flow she should fast for a single day, while touched on the fourth day of her flow she should regain her purity by looking at a fire. (8)

How should the purificatory rite be done unto a girl who may chance to menstruate on the day of her marriage, before the completion of her marriage ceremony, or before the rite of consecration of her body in that connection has been performed? (9)

The girl (bride) should be caused to make an ablution on the fourth day of her flow. Then having clothed her in a new garment, the rites of *Homa* etc., should be performed over again, and the unfinished portion of the sacrificial ceremony should be completed. (10)

A woman in her menses, happened to be touched by a cock or a diver, should regain her purity by fasting

for three nights and by drinking *Panchagavyam* as well. (11)

Having touched a woman in her menses before he has washed his mouth after a meal, a Bráhmaṇa should recover his purity by practising a *Krichchha* penance, and by making gifts. (12)

A Bráhmaṇa, having climbed to the same branch of a tree with a *Chandâla*-woman, or with a woman in her menses, should bathe at that very moment, with all his clothes on. (13)

A woman in her menses, happened to be touched by a dog, should fast for the unexpired residue of her term of uncleanness. (14)

Incapable of fasting, she should make an ablution; incapable even of bathing, she should recover her purity by taking *Panchagavyam*. (15)

A Bráhmaṇa, having touched wine, or a woman in menses, before rinsing his mouth with water after a meal, should practise a full or half *Krichchha* penance. (16)

A Bráhmaṇa, happening to touch a parturient woman, or a woman in her menses, before he has washed his face after a meal, should practise a half *Krichchha* penance by way of expiation. (17)

A woman in her menses, happening to be touched by a *Chandâla* or a *S'vapâk*, should regain her purity by taking *Panchagavyam* during the unexpired residue of her term of uncleanness. (18)

A Bráhmaṇa-woman in her menses, happening to be touched by a S'ûdra-woman, similarly circumstanced as her self, should regain her purity by fasting for a whole day and night, and by taking *Panchagavyam*. (19)

Similarly, a Bráhmaṇa woman in her menses, happening to touch a Kshatriya or a Vais'ya woman in her flow, should bathe, that moment, with all her clothes on. (20)

A woman in her menses, happening to touch a woman of her own caste, similarly circumstanced as herself (in her flow), may recover her purity by simply taking a bath. This is the dictum of the holy *A'pastamva*. (21).

CHAPTER VIII.

ARTICLES of bell-metal, defiled by the touch of any impure thing other than wine, should be purified by rubbing them with ashes; defiled by the touch of wine or of excrements, they should be purified by heating or scraping them. (1)

Utensils, made of bell-metal, smelled by cows, or out of which S'üdras have eaten, or defiled by the touch of *S'vápachas*, should be purified by rubbing them with the ten kinds of ashes. (2)

Articles made of gold or brass, anyhow defiled, should be purified by keeping them exposed to air and sun's rays; blankets, defiled by the touch of a corpse or semen, should be purified by washing them with earth and water. (3—4)

Boiled rice, taken without any cooked vegetables, takes five nights to be digested, while that, taken with cooked vegetables (curries), takes a fortnight to be digested in the human stomach. (5)

Milk and milk-curd take a month, and melted butter takes six months, to be digested in the human stomach,

while oil may or may not be digested in the human stomach in the course of a year. (6)

A Brāhmaṇa, who continuously partakes of a S'ūdra's boiled rice for a month, becomes a S'ūdra even in this life, and is re-born as a dog at his next re-birth. (7)

Partaking of a S'ūdra's boiled rice, company of the S'ūdra's, sharing the same bed or seat with a S'ūdra, and earning knowledge from S'ūdras are acts, which degrade even the effulgent ones. (8)

The soul, the *Vēdas*, and the three fires of a Brāhmaṇa, who has duly installed the sacred fire, perish, if he does not refrain from taking a S'ūdra's boiled rice. (9)

The son procreated by a Brāhmaṇa on his wife, after having taken a S'ūdra's boiled rice, belongs to the S'ūdra whose boiled rice he has partaken of, since the seed of a man is the essence of his food. (10)

Dying with a S'ūdra's boiled rice in his stomach, a man becomes a domesticated hog or dog at his next birth. (11)

A Brāhmaṇa may always take a Brāhmaṇa's boiled rice, a Kshatriya's on the occasion of a Parva, and a Vais'ya's on the celebration of a religious sacrifice, but he can never partake of a S'ūdra's boiled rice. (12)

A Brāhmaṇa's boiled rice is like the divine ambrosia, that belonging to a Kshatriya is like melted butter, that belonging to a Vais'ya is like its own self, while that belonging to a S'ūdra is like blood. (13)

The boiled rice of a Brāhmaṇa is consecrated through the merit of offerings to *Vishvadévas*, *Homas*, *Japas*, and divine worship, and through the purifying influence of *Rik*, *Yajuh* or *Sāma-mantras*. Hence, the boiled rice of a Brāhmaṇa is like the divine nectar. (14)

Since it is the Kshatriyas, who protect the society by administering even-handed justice and by enforcing obedience to regulations, boiled rice belonging to a Kshatriya is like clarified butter. (15)

A Vais'ya celebrates religious sacrifices with the help of bullocks, according to his might, and practises charities and hospitalities. It is through the merit of these pious acts that his boiled rice is consecrated. (16)

The boiled rice of the ignorant and drink-sodden S'ûdras, unconsecrated by any vow or *Mantras*, is like blood. (17)

Raw meat, honey, clarified butter, paddy, milk, and treacle, may be taken from a S'ûdra. (18)

Edible leaves of plants and creepers (S'âkas), meat, lotus-stems, sesame, sugarcane-juice, treacle, fruit, fried barley-powder, and asafœtida may be taken from members of all castes. (19)

A Brâhmaña, having taken boiled rice in a S'ûdra's house, during times of distress, should regain his purity by making repentance, or by a hundred times reciting the *Drupada Mantras*. (20)

An article kept in his hand, and happened to be defiled by the touch of a S'ûdra who has not washed his face after eating, should not be eaten by a Brâhmaña. This is the dictum of the holy *A'pastamva*. (21)

CHAPTER IX.

IF a Brâhmaña involuntarily passes stool, while eating, what would be the form of expiation in respect of such a Brâhmaña, made impure, while remaining with unrinsed mouth. (1)

Having washed himself, he should first perform an *A'chamanam*, and thereafter regain his purity by fasting for an entire day and night, and by taking *Panchagavyam*. (2)

Having unknowingly partaken of boiled rice belonging to a member of any caste whatsoever, and having failed to purify his person thereafter, a man should recover his purity by taking *Yavān* for three nights. (3)

A half *anjali* measure (quantity that can be contained in two palms of hands united together) of barley corn, one *Pala* (eight *tollas*) of clarified butter, [and five *Pala* weights of cow's urine constitute what is technically known as *Yavān*. A penitent shall not take anything more than this *Yavān*. (4)

What would be the proper expiation for a man after having eaten, drunk, or licked anything that should not be eaten, drunk, or licked, as well as after having taken semen or excrements? (5)

He should recover his purity by living, for six nights (days), on the expressed juice of *Asvaththa*, lotus, *Audumvara*, *Vilva* or *Kás'a*. (6)

Brâhmaṇas, who having renounced the world and made a determination to die either in fire or water fail to carry out their determination, should practise three *Krichchha* and three *Chândrâyaṇa vratas* by way of expiation. (7)

All the consecratory rites (of Brâhmaṇism such as the rites of tonsure, initiation with the thread, etc.,) should be done unto them over again, and they should practise *Sântapanams* or *Krichchha Chândrâyanams* as well. (8)

Persons, over whose heads crows, kites, and herons fly about, or whose persons are smeared with their

excrements, or into the apertures of whose noses and ears such excrementitious matter enters, become pure again by bathing, even with those impure substances remaining on their persons. (9)

A person, defiled by the touch of an impure thing above his navel, becomes pure again by simply bathing; touched at any part part of his body below the hands and umbilicus, he should regain his purity by washing the defiled part with clay and water. (10)

He, whose face is defiled by the touch of a shoe, or of any other impure substance, should rub his face with earth and wash it with water, and thereafter recover his purity by taking *Panchagavyam*. (11)

On the death or birth of a *sapinda* relation born of a Bráhmaṇa mother, a Bráhmaṇa remains unclean for ten days, on the birth or death of a *Sapinda* relation born of a Kshatriya mother, a Bráhmaṇa remains unclean for six days, on the birth or death of a Vais'ya *Sapinda*, a Bráhmaṇa remains unclean for three days, and on the birth or death of a Súdra *Sapinda*, a Bráhmaṇa remains unclean for one day only. (12)

Boiled rice (food), served out to an eater, and not eaten by him, should neither be given to another, nor used to offer oblations therewith in fire. (13)

Boiled rice, found to have been infested with flies or loose hairs, after one has eaten several morsels thereof, should be cast into the ashes, and one should make an *A'chamanam* thereafter. (14)

Having unknowingly partaken of a S'üdras boiled rice, or that cooked with dry meat, one should practise a *Krichchha* penance. The penance should be doubled in a case of intentional eating. (15)

At a dinner party, if a man, who has seated down

to dine, rises up without taking any thing, or rises up, while eating, the giver of such a dinner, as well as he who subsequently eats any thing thereat, should be regarded as defilers (of a row of Bráhmaṇas, seated down to a dinner—*Panktidushaka's*). (16)

He, who has eaten, or has been eating defiled boiled rice, should observe a fast and recover his purity by taking *Panchagavyam*. (17)

In connection with religious rites which should be done in water, one should perform the *A'chamanam* on land, while in connection with rites which should be done both on land and water, one should perform the *A'chamanam*, dipping one's feet in water. (18)

Entering in water for a bath, one should do the *A'chamanam* in water; coming out of water after bathing, one should do the *A'chamanam* on land. By so doing one becomes blissful and favoured of *Varuṇa*. (19)

One should put off one's shoes before entering a cowshed or an *Agnis'álā* (room where the sacred fire is kept) or an assembly of Bráhmaṇas, or before reading the *Védas* and sitting down to a meal. (20)

One should not partake of boiled rice not belonging to one's *Sapiṇḍa* relation during the celebration of any post-natal rite, or of that of tonsure in special, as well as after the celebration of a *S'ráddha* ceremony. (21)

Having partaken of boiled rice belonging to a village-priest, or to one who acts as a priest to a large number of families (*Vahuyáji*), as well as that cooked in connection with a *Garbhádhánam*, or with a *S'ráddha* ceremony, performed for the first time (*Nava S'ráddham*) or under the auspices of a lunar or solar eclipse, one should practise a *Chándrásyāṇam* penance. (22)

Having taken boiled rice at one's house on the occasion of a *Brahmaudanam*, *Nava Srāddha*, *Simantonnayanam*, or an *Anna Srāddha* ceremony, a man should practise a *Chāndrāyanam* penance. (23)

Boiled rice should not be partaken of in the house of a barren woman. He, who unknowingly eats at such a house, is consigned to the hell of *Puyasam*, after death. (24)

A father, accepting any amount of money, however small, from the husband of a daughter on the occasion of her marriage, is doomed to eat and drink excrements in the hell of *Raurava*, for many years, after death. (25)

Relations of a woman, who live by selling carts, clothes, and golden ornaments which have become her *Stridhanam*, commit sin; and they come by a worse fate in the next world. (26)

The boiled rice of a *Kshatriya* deprives its eater of his strength, that of a *Südra* deprives its eater (*Brāhmaṇa*) of his Brāhmaṇic energy. He, who partakes of boiled rice without consecrating it, eats the rubbishes of the earth. (27)

He who partakes of boiled rice belonging to one affected with a birth or death-uncleanness, as well as he that eats boiled rice during a lunar or solar eclipse, or under the auspices of the astral combination known as *Gaja Chhāyā* commits sin. (28)

Having eaten the boiled rice of a twice-married, or debauched woman, or of one who has been taken back in the family after an elopement, as well as that given by a woman during her first pregnancy, a Brāhmaṇa should practise a *Chāndrāyanam*. (29)

, Having eaten the boiled rice of a patricide, matri-cide, or a Brāhmaṇicide, or of one who has carnally

known a step mother or a preceptor's wife, a Bráhmaṇa should practise a *Chándrāyanam*. (30)

Having partaken of the boiled rice of a washerman, hunter, cobler or a carpenter, or of a maker of Bamboo-made-articles, a Bráhmaṇa should practise a *Chándrāyanam*. (31)

A Bráhmaṇa, happening to touch a dog or a S'üdra, before washing his face after a meal, should recover his purity by fasting for a day and night, and by taking *Panchagavyam*. (32)

Boiled-rice should be given on the bare ground to a Bráhmaṇa, who constantly carries out the behests of a S'üdra, as to a dog. There is no difference between such a Bráhmaṇa and a dog. (33)

How shall a Bráhmaṇa with an article in his hand, regain his personal purity after urination or defecation at a waterless place, or in a forest, or on a road infested with tigers or thieves? (34)

Placing boiled rice on the ground, he should attend to the call of nature and duly cleanse his person. Then by placing the cooked food on his lap, he should regain his purity by making an *A'chamanam*. (35)

Failing to wash his person after urination or defecation, a Bráhmaṇa should regain his purity by taking nothing else than *Panchagavyam*, for three nights. (36)

Having visited, under the influence of wine, a woman in her menses, a Bráhmaṇa should recover his purity by practising a *Chándrāyanam* penance and by feeding Bráhmaṇas thereafter. (37)

A Bráhmaṇa of small knowledge, happening to touch a *Chandála* before he has washed his face after a meal, should practise *Bráhmacharyam* by bathing thrice every day, and by lying on the bare ground and fasting for

three nights. After that, he should regain his purity by drinking *Panchagavyam*. (38—39).

A Bráhmaṇa, drinking water in touch with a *Chandala*, should regain his purity by fasting for a day and night and by bathing thrice during the fast. (40)

A single meal on the first day, a meal at night on the second day, and a complete fast on the third day constitute a quarter *Krichchha Vratam*. A single meal on the first day, a night meal on the second, eating of unsolicited food on the third, and fasting on the following days constitute a half *Krichchha Vratam*. These two are light penances. (41—42)

Sellers of antelope-skins, horse or elephant sellers, corpse-followers, and recipients of gifts of sesame seeds, shall be re-born as men of low status. (43)

CHAPTER X.

Even after an *A'chamanam* (at the close of a meal) a person remains unclean so long as the water is not lifted up. Even after the lifting of water he remains unclean so long as the ground is not plastered with cow-dung, etc. Even after the plastering of the ground he remains unclean so long as he does not rise up from his seat and go somewhere else. (1—2)

The erudite call not *Yama* (the lord of death) *Yama*. The self of a man is the real *Yama* (controller of his destiny). He who has controlled his self, what will *Yama* (lord of death) do unto him? (3)

Neither a sharp sword, nor an infuriated serpent is so much killing, as anger which resides in one's own body. (4)

Forbearance leads to happiness both in this world and in the next. Only one defect there is of men who practise forbearance, that their toleration may be misconstrued for incapability. (5)

It is not the strong or the erudite that shall attain salvation. It is not those, who live in splendid and delightful mansions, that shall attain salvation. It is not the well-fed or the well-dressed ones that shall be emancipated. It is the persevering, god-loving, long-suffering ones that do good to all, spread delight all around them, are devoted to the practice of *Yoga* and to the study of the *Védás* and are the knowers of their proper selves, that shall obtain emancipation. (6—7)

Homas and worship done in wrath, or libations of melted butter cast in the fire in an angry mood are all lost like water kept in an unbaked pitcher. (8)

Humiliation adds to one's *Tapasyá*, honour leads to its deterioration. A honoured or glorified Bráhmaṇa, like a cow which is daily milched, soon comes to grief. (9)

A Bráhmaṇa gains in his spiritual body by the practice of *Japas* and *Homas*, as a cow gains in bulk by feeding upon aquatic plants. (10)

He, who beholds other men's wives as his own mothers, other men's possessions as mere brick bats, and all creatures as his own kinsmen, but rightly beholds. (11)

The practice of a *Prájápatyam* is the atonement for the sin of eating the boiled rice of a washerman, hunter, carpenter, cobbler or of a *Venujivi*. (12)

Having gone unto an interdicted woman, or partaken of any interdicted food, one should regain one's

purity by practising a *Chāndrīyanam* or a *Prājāpatyam Vratam*. (13)

He, who relinquishes the *Agni Hotra*, becomes a vow-breaker; the practice of a *Chindrāyanam* penance is the only atonement for his sin. (14)

A birth or death-uncleanness, occurring before the celebration of a projected nuptial or sacrificial ceremony, expires that day, and the projected ceremony may be celebrated. (15)

Uncleanness incidental to the birth or death of a relation does not affect the celebration of a religious, nuptial or *Devadroni** ceremony. (16)

* Procession with idols.

THE END.

आपस्तम्बसंहिता ।

प्रथमाऽध्यायः ।

आपस्तम्बं प्रवक्ष्यामि प्रायश्चित्तविनिर्णयम् ।

दूषितानां हितार्थाय वर्णनामनुपूर्वगः ॥ १

परेषां परिशदेषु निष्पत्तमाषमत्तमम् ।

विविक्तदेश मासोनमात्मविद्यापरायणम् ॥ २

अनन्यमनम् शान्तं सत्त्वस्यं याग्मवित्तमम् ।

आपस्तम्बसृष्टिं सब्दे समेत्य मुनयोऽब्रुवन् ॥ ३

भगवन् मानवा सब्दे असन्नाग्मे स्थिता यदा ।

चरेयर्जुर्मीकार्याणां तेषां ब्रूहि विनिष्कृतिम् ॥ ४

यतोऽवश्यं एहस्येन गत्रादिपरिपालनम् ।

कृषिकर्मादिं चापत्सुऽद्विजामन्त्वण्मेव च ॥ ५

देयज्ञानाथकेऽवश्यं विप्रादोनाज्ञ भेषजम् ।

बालानां स्तन्यपानादिकार्यज्ञं परिपालनम् ॥ ६

एवं कृते कृशचित् स्यात् प्रमादो यद्यकामतः ।

गवादोनां ततोऽस्माकं भगवन् ब्रूहि निष्कृतिम् ॥ ७

एवमुक्तः चण्णं ध्यात्वा प्रणिपातादधोमुखः ।

दृष्ट्वा कृषोनुवाचेदमापस्तम्बः सुनिश्चितम् ॥ ८

बालानां स्तन्यपानादिकार्यं दोषो न विद्यते ।

विष्णावपि विप्राणामामन्त्वण्चिर्कित्मने ॥ ९

गवादोनां प्रवक्ष्यामि प्रायश्चित्तं रुजादिषु ।

, केऽवैदाहर्त्त दत्त्वाऽव देहधारणभेषजे ॥ १०

श्रीषधं लवणश्चैव खेहपुच्छान्नभोजनम् ।
 प्राणिनां प्राणवृत्त्यर्थं प्रायश्चित्तं न विद्यते ॥ ११
 अतिरिक्तं न दातव्यं काले स्वत्यन्तु दापयेत् ।
 अतिरिक्ते विपन्नानां क्षच्छमेष विधीयते ॥ १२
 व्राहं निरशनात् पादः पादव्यायाचितं व्रग्हम् ।
 पादः सायं व्राहं पादः प्रातर्भीज्यं सथा व्रग्हम् ॥ १३
 प्रातः सायं दिनार्दच्च पादोनं सायवर्जितम् ॥ १४
 प्रातः पादं चरेच्छूद्रः सायं वैश्यस्य दापयेत् ।
 अयाचितन्तु राजन्ये द्विरावः ब्राह्मणस्य च ॥ १५
 पादमेकं चरेद्वोषे हौ पादौ बन्धने चरेत् ।
 योजने पादहौनस्त्र चरेत् सर्वं निपातने ॥ १६
 उण्ठाभरणदोषेण गोस्तु यत्र विपद्यते ।
 चरेदर्द्विव्रतं तत्र भूषनार्थं क्षतं हि तत् ॥ १७
 दमने वा निरोषे वा सहाते चेव योजने ।
 स्त्रभृष्टलपाशैश्च मृते पादोनमाचरेत् ॥ १८
 पाषाणैलंगुडैर्वापि शस्त्रेणान्वेन वा दलात् ।
 निपातयन्ति ये गास्तु तेषां सर्वं विधीयते ॥ १९
 प्राजापत्यं चरेदिपः पादोनं क्षत्रियस्तरेत् ।
 क्षच्छार्दच्च चरेदैश्यः पादं शूद्रस्य दापयेत् ॥ २०
 हौ मासौ दापयेदत्सं हौ मासौ हौ स्तने दुहेत् ।
 हौ मासावैकवेलायां शेषकाले यथारुचि ॥ २१
 दमतामहेमासेन गोस्तु यत्र विपद्यते ।
 सर्वश्च वपनं क्षत्वा प्राजापत्यं समाचरेत् ॥ २२

हलमष्टगवं धर्मं षड् गवं जौवितार्थिनाम् ।
चतुर्गंवं नृशंसानां दिंगवच्च जिवासिनाम् ॥ २३

अतिवाहातिदोहाभ्यां नासिकामेटने तथा ।
नदीपर्वतसंरोधे मृते पादोनमाचरेत् ॥ २४
न नारिकेलवालाभ्यां न सुज्जेन न चर्मणा ।
एभिर्गास्तु न बभ्रौयाद्वद्वा परवशी भवेत् ॥ २५
कुशैः काशैश्च बभ्रौयाद्वद्वषभं दक्षिणामुखम् ।
पादलग्नोऽनिदोषेषु प्रायश्चित्तं न विद्यते ॥ २६

व्यापनानां बह्नान्तु रोधने बन्धनेऽपि च ।
भिषडमिथ्योपचारे च दिगुणं गोव्रतं चरेत् ॥ २७
शृङ्गभङ्गेऽस्थिभङ्गे च लोङ्गुलस्य च कर्त्तने ।
सप्तरात्रं पित्रेददुर्घं यावत् स्वस्या पुनर्भवेत् ॥ २८
गोमूर्खेण तु सम्मिश्रं यावकं भक्षयेद्विजः ।
एतदिमित्रितच्चैव मुक्ताच्छोशमसा स्वयम् ॥ २९
देवद्रोणां विहारेषु कूपेष्वायतनेषु च ।
पैषु गोषु विपक्षेषु प्रायश्चित्तं न विद्यते ॥ ३०
एका पादात्तवहुभिहैवाहरापादिता क्षेत्रित ।
पादं पादन्तु हत्यायाश्वरेयुस्ते प्रथेकं पृथक् ॥ ३१
यन्नेण गोशिकित्सार्थे मूढगर्भविमोचने ।
यन्ने कृते विपत्तिष्वेत् प्रायश्चित्तं न विद्यते ॥ ३२
सराम प्रथमे पादे द्वितौये इमं शुक्तनम् ।
त्रितौये तु शिखा धार्या सशिखन्तु निपातने ॥ ३३

सर्वान् केशान् समुद्रत्वं च्छेदयेदङ्गुलिष्यम् ।
एवमेव तु नारीणां शिरसो मुण्डनं स्मृतम् ॥ ३४
इत्यापस्तम्बोये धर्माशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

काँचारुहस्तगतं पुण्यं यज्ञं यामार्द्दिनःस्मृतम् ।
स्त्रोवालबृद्धचरितं प्रत्यक्षाट्टमेव च ॥ १ ॥
प्रपास्त्ररण्येषु जलैऽथ सौरे
द्रोणां जलं यज्ञं विनिस्त्रयं वेत् ।
श्वर्णाकचारुण्डालपरियहेषु
पौत्रा जलं पञ्चगव्येन शुद्धिः ॥ २ ॥
न दृष्टेन मन्तता धारा वातोद्भूताश रिणवः ।
स्त्रिया हृद्वाश वालाश्च न दुश्यन्ति कटाचन ॥ ३ ॥
आत्मगच्छ्या च वस्त्रज्ञं जायापत्वं कमण्डलुः ।
आत्मनः शुचिरेतानि परेषामशुचौनि तु ॥ ४ ॥
अन्यस्तु खण्डिताः कूपास्तडागानि तथैव च ।
एषु स्त्रात्वा च पौत्रा च पञ्चगव्येन शुद्धति ॥ ५ ॥
उच्छृष्टमशुचित्वज्ञं यज्ञं विष्ठानुलेपनम् ।
मव्वं शुद्धति तायैन तत्तायं केन शुद्धति ॥ ६ ॥
सूर्यराश्मनिपातनं मारुतस्यर्शनेन च ।
गतां सूर्वपुरोषेण तत्तोयं तेन शुद्ध्याति ॥ ७ ॥
आँख्यवर्मादियक्तान् खराश्वाङ्गापदूषितम् ।
ऊडरेदुटकं मव्वं शोधनं परिमार्जनम् ॥ ८ ॥

कूपो मूवपुरीषेण छीवनेनपि दूषितः ।
 खशृगालखरोदैश्च क्रव्यादैश्च जुगुस्तिः ॥ ८
 उद्भूत्यैव च तत्त्वोयं सप्त पिण्डान् समुद्धरेत् ।
 पञ्चगव्यं मृदा पूतं कूपे तच्छोधनं स्मृतम् ॥ १०
 वापीकूपड़तागानां दूषितानाञ्च शोधनम् ।
 कुम्भानां शतमुद्भूत्य पञ्चगव्यं ततः पिषेत् ॥ ११
 यथ कूपात् पिषेत्तोयं ब्राह्मणः शवदूषितात् ।
 कथं तत्र विशुद्धिः स्यादिति मे संशयो भवेत् ॥ १२
 अक्लिनेनाप्यभिन्नेन शब्देन परिदूषिते ।
 पौत्रा कूपे ह्य होराचं पञ्चगव्येन शुद्धति ॥ १३
 क्लिने भिन्ने शब्दे चैव तत्र स्थं यदि तत् पिषेत् ।
 शुद्धिस्वान्द्रायणं तस्य तपस्कच्छमथापि वा ॥ १४
 इत्यापस्तम्बोये धर्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

द्वितीयोऽध्यायः ।

अन्त्यजातिरविज्ञातो निवसेद्यस्य वेशमनि ।
 सम्यग् ज्ञात्वा तु कालेन द्विजाः कुर्वन्त्यनुग्रहम् ॥ १
 चान्द्रायणं पराको वा द्विजातीनां विशोधनम् ।
 प्राजापत्यन्तु शूद्रस्य शेषं तदनुसारतः ॥ २
 यैर्भुक्तं तत्र पक्षाच्च छच्छ्रं तेषां प्रदापयेत् ।
 तेषामपि च यैर्भुक्तं छच्छ्रपादं प्रदापयेत् ॥ ३
 कूपैकपानैर्दुष्टानां सर्वेन शवदूषिणाम् ।
 तेषामेकोपवासेन पञ्चगव्येन शोधनम् ॥ ४

बालो वृद्धस्थारोगी गृभिंश्चो वापि पोडिता ।
 तेषां नक्तं प्रदातश्च बालानां प्रहरदयम् ॥ ५
 अशौतिर्यस्य वर्षाणि बालो वाप्यनषोड़शः ।
 प्रायश्चित्तार्हमर्हन्ति स्त्रियो व्याधित एव च ॥ ६
 ल्युलेजादशवर्षस्य पञ्चवर्षाधिकस्य च ।
 चरेद्गुरुः सुहृदापि प्रायश्चित्तं विशोधनम् ॥ ७
 अथवा क्रियमाणेषु येषामात्तिः प्रटश्यते ।
 शेषसम्यादनाच्छुद्धिर्विपत्तिनं भवेदयथा ॥ ८
 लुधा व्याधितकायानां प्राणो येषां विपद्यते ।
 ये न रक्तन्ति भक्तेन तेषां तत् किञ्चिषं भवेत् ॥ ९
 पूर्णेऽपि कालानियमे न शुद्धिर्ब्राह्मणैर्विना ।
 अपूर्णेऽपि कालेषु शोधयन्ति द्विजोत्तमाः ॥ १०
 समाप्तमिति नां वाच्यं त्रिषु वर्णेषु कर्हिचित् ।
 विप्रसम्यादनं कार्यमुत्पन्नं प्राणसंशये ॥ ११
 सम्यादयन्ति यद्विप्राः स्नानतौर्यं फलञ्च तत् ।
 सम्यक् कर्तुरपायं स्नादब्रतौ च फलमाप्नुयात् ॥ १२
 इत्यापस्तम्बोद्ये ऋग्मशास्त्रे दृतौयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

चाण्डालकूपभाण्डेषु योऽज्ञानात् पिवते जलम् ।
 प्रायश्चित्तं कथं तस्य वर्णे वर्णे विधीयते ॥ १
 चरेत् सान्तपनं विप्रः प्राज्ञापत्यन्तु भूमिपः ।
 तदर्घन्तु चरेद्वैश्यः पादं शूद्रस्य दापयेत् ॥ २

भुक्तोच्छटस्वनाचान्तशारणालैः श्वपचेन वा ।
 प्रमादात् स्यर्शनं गच्छेत्तत्र कुर्यादिशोधनम् ॥ ३
 गायवाषसहस्रन्तु द्रुपदां वा शतं जपेत् ।
 जपंस्त्रिरात्रमशूलं पञ्चगव्येन शुद्धति ॥ ४
 चारणालैन यदा स्तुष्टो विष्णुवे च कृते हिजः ।
 प्रायश्चित्तं त्रिरात्रं स्याङ्गतोच्छटः षडाचरेत् ॥ ५
 पानमैथुनसम्पर्कं तथा मूर्खपुरीषयोः ।
 सम्पर्कं यदि गच्छेत् तु उदक्या चान्त्यजैस्तथा ॥ ६
 एतैरेव यदा स्तुष्टः प्रायश्चित्तं कथमवेत् ।
 भोजने च त्रिरात्रं स्यात् पाने तु व्राहमेव च ॥ ७
 मैथुने पादकच्छं स्यान्तथा मूर्खपुरीषयोः ।
 दिनमेकं तथा मूर्खे पुरीषे तु दिनत्रयम् ॥ ८
 एकाहं तत्र निर्दिष्टं दन्तधावनभक्षणे ॥ ९
 वृक्षारुढे तु चारणाले हिजस्त्रैव तिष्ठति ।
 फलानि भक्षयेत्तस्य कथं शुद्धिं विनिहिंशेत् ॥ १०
 ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत् ।
 एकरात्रोषितो भूत्वा पञ्चगव्येन शुद्धति ॥ ११
 येन केनचिदुच्छटः अमेध्यं सृशते हिजः ।
 अहोरात्रोषितो भूत्वा पञ्चगव्येन शुद्धति ॥ १२
 इत्यापस्तम्बौये धर्मशास्त्रे चतुर्थीऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः ।

चाण्डालेन यदा स्फृष्टो द्विजवर्णः कदाचन ।
 अनभ्युक्तं पिवेत्तोयं प्रायश्चित्तं कथं भवेत् ॥ १
 ब्राह्मणस्तु त्रिरात्रेण पञ्चगव्येन शुध्यति ।
 चत्तियस्तु द्विरात्रेष गञ्चगव्येन शुध्यति ॥ २
 चतुर्थस्य तु वर्णस्य प्रायश्चित्तं न वै भवेत् ।
 ब्रतं नास्ति तपो नास्ति हीमो नैव च विद्यते ॥ ३
 पञ्चगव्यं न दातव्यं तस्म मन्त्रविवर्जनात् ।
 स्वापयिष्या द्विजानान्तु शूद्रो दानेन शुध्यति ॥ ४
 ब्राह्मणस्य यदोऽच्छिष्टमश्वात्यज्ञानतो द्विजः ।
 अहोरात्रन्तु गायत्रा जपं क्लत्वा विशुध्यति ॥ ५
 उच्छिष्टं वैश्यजातौनां भुडक्तेऽज्ञानाहिजो यदि ।
 शङ्खपूष्पीपयः पौत्रा त्रिरात्रेणैव शुध्यति ॥ ६
 ब्राह्मणा सह योऽश्रौयादुच्छिष्टं वा कदाचन ।
 न तत्र दोषं मन्यन्ते नित्यमेव मनौषिणः ॥ ७
 उच्छिष्टमितरस्त्रौणामश्रौयात् पिवतेऽपि वा ।
 प्राजापत्येन शुद्धिः स्वाङ्गगवानङ्गिरात्रवौत् ॥ ८
 अन्यानां भुक्तशेषन्तु भक्षयित्वा द्विजातयः ।
 चान्द्रायणं तदर्द्धाद्यं ब्रह्मक्षत्रविशां विधिः ॥ ९
 विषमूवभक्षणे विप्रस्तमक्षक्षणं समाचरेत् ।
 ऋक्षाकाऽच्छिष्टभोगे च प्राजापत्यविधिः स्मृतः ॥ १०

उच्छ्रिष्टः स्युते विप्रो यदि कथितकामतः ।
 शुनः कुकुटशूद्रांश्च मद्यभाण्डं तथैव च ॥ ११
 पत्निणाधिष्ठितं यच्च यदमेधं कदाचन ।
 अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १२
 वैश्येन च यदा स्युष्ट उच्छ्रिष्टेन कदाचन ।
 स्नानं जपञ्च वैकाल्यं दिनस्यान्ते विशुध्यति ॥ १३
 विप्रो विप्रेण संस्युष्ट उच्छ्रिष्टेन कदाचन ।
 स्नात्वाचम्य विशुद्धः स्यादापस्तम्बोऽव्रवीन्मुनिः ॥ १४
 इत्यापस्तम्बोये धर्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः ।

अत जडौ प्रवच्यामि नौलौवस्त्रस्य यो विधिः ।
 स्त्रौणां क्रीडार्थसम्भोगे शयनौये न दुष्यति ॥ १
 पालने विक्रये चैव तदृदृत्तेरूपजौवने ।
 पतितस्तु भवेद्विप्रस्त्रिभिः क्वच्छैर्विशुध्यति ॥ २
 स्नानं दानं तपो होमः स्नाध्यायः पिण्डतप्यणम्
 पञ्चयन्ना वृथा तस्य नौलौवस्त्रस्य धारणात् ॥ ३
 नौसौरक्तं यदा वस्त्रं ब्राह्मणोऽङ्गे षु धारयेत् ।
 अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ४
 रोमकूपैर्यदा गच्छेद्रसो नौल्यास्तु कहिंचित् ।
 पतितस्तु भवेद्विप्रस्त्रिभिः क्वच्छैर्विशुध्यति ॥ ५
 नौलौदारु यदा भिन्न्याद्व्राह्मणस्य शरीरकम् ।
 शोणितं दृश्यते तत्र दिजश्वान्द्रायणं चरेत् ॥ ६ ॥

नौलौमध्ये यदा गच्छेत् प्रमादाद्वाह्नणः कच्चित् ।
 अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ७
 नौलौरक्तेन वस्त्रेण यदन्नमुपनौयते ।
 अभीज्यं तद्विज्ञातौनां भुद्वा चान्द्रायणं चरेत् ॥ ८
 भक्षयेद्यस्त नौलौन्तु प्रमादाद्वाह्नणः कच्चित् ।
 चान्द्रायणेन शुद्धिः स्यादापस्तम्बोऽव्रबौन्मुनिः ॥ ९
 यावत्यां वापिता नौलौ तावतौ चाशुचिर्मीहो ।
 प्रमाणं हादशाव्दानि अत ऊर्ज्जुं शुचिर्भवेत् ॥ १०
 इत्यापस्तम्बौये धर्मशास्त्रे यष्टोऽध्यायः ॥ ३

सप्तमोऽध्यायः ।

स्मानं रजस्त्वलायास्तु चतुर्थेऽहनि शस्यते ।
 हृत्ते रजसि गम्या स्त्रौ नानिवृत्ते कथच्चन ॥ १
 रोगीण यद्रजः स्त्रौणामत्यर्थं, हि प्रवर्त्तते ।
 अशुद्वास्तु न तेनेह तासां वैकारिकं हि तत् ॥ २
 साध्वाचारा न सा तावद्रजो यावत् प्रवर्त्तते ।
 हृत्ते रजसि साध्वौ स्यादगृहकर्मणि चैन्द्रिये ॥ ३
 प्रथमेऽहनि चाण्डालौ द्वितीये ब्रह्मघातिनौ ।
 द्वितौये रजकौ प्रोक्ता चतुर्थेऽहनि शुध्यति ॥ ४
 अत्यजातिश्वपाकेन संस्फृष्टा वै रजस्त्वला ।
 अहानि तान्यतिक्रम्य प्रायश्चित्तं प्रकल्पयेत् ॥ ५
 विरावसुपवासः स्यात् पञ्चगव्यं विशोधनम् ।
 निशां प्राप्य तु तां योनिं प्रजाकारच्च कारयेत् ॥ ६

रजस्त्वलां त्वजेत् स्यृष्टां शुना च श्वपचेन च ।
 विराक्रोपोषिता भूत्वा पञ्चगव्येन शुध्यति ॥ ७
 प्रथमेऽहनि षड्-रात्रं द्वितीये तु व्राहन्तया ।
 द्वितीये चोपवासस्तु चतुर्थे वाङ्गदर्शनात् ॥ ८
 विवाहे वितते यज्ञे संस्कारे च कृते तथा ।
 रजस्त्वला भवेत् कन्या संस्कारस्तु कथम्भवेत् ॥ ९
 स्नापयित्वा तदा कन्यामन्यैवंस्त्रैरलङ्घनाम् ।
 पुनः प्रत्याहृतिं हुत्वा शेषं कर्म समाचरेत् ॥ १०
 रजस्त्वला तु संस्यृष्टा प्रवकुक्टवायसः ।
 सा चिराचोपवासेन पञ्चगव्येन शुध्यति ॥ ११
 उच्छिष्टेन तु संस्यृष्टा कदाचित् स्त्रौ रजस्त्वला ।
 क्वच्छेण शुध्यते विप्रस्तथा दानेन शुध्यति ॥ १२
 एकशाखासमाहृदा चाण्डालौ वा रजस्त्वला ।
 ब्राह्मणेन समं तत्र सवासाः स्नानमाचरेत् ॥ १३
 रजस्त्वलायाः संस्पर्शः कथच्चिज्जायते शुना ।
 रजोदिनात्तु यच्छेषस्तुदुपोष्य विशुध्यति ॥ १४
 अशक्ता चोपवासे तु स्नानं पश्यात् समाचरेत् ।
 तत्राप्यशक्ता चैकेन पञ्चगव्यं पिवेत्ततः ॥ १५
 उच्छिष्टस्तु यदा विप्रः स्युशेनमन्यं रजस्त्वलाम् ।
 मयं स्यृष्टा चरेत् क्वच्छेण तदर्द्धन्तु रजस्त्वलाम् ॥ १६
 उदक्यां सूतिकां विप्र उच्छिष्टः स्यृशते यदि ।
 क्वच्छार्द्धन्तु चरेद्विप्र प्रायश्चित्तं विशोधनम् ॥ १७
 चाण्डालौः श्वपचर्वापि आत्रेयौ स्यृशते यदि ।
 येषाहात् फालक्षण्टेन पञ्चगव्येन शुध्यति ॥ १८

उदक्षा ब्राह्मणे शूद्रासुदक्षां सृशते यदि ।
 अहोरात्रोपिता भूत्वा पञ्चगव्येन शुध्यति ॥ १८
 एवञ्च क्रियां वैश्यां ब्राह्मणे चेद्रजस्ताम् ।
 सचेलप्तवनं कृत्वा दिनस्यान्ते छृतं पिवेत् ॥ २०
 स्वर्णेषु तु नारौणां सद्यः स्नानं विधौयते ।
 एवेमव विशुद्धिः स्यादापस्तम्बोऽव्रवौनुनिः ॥ २१
 इत्यापस्तम्बौये धर्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

अष्टमोऽध्यायः ।

भस्मना शुध्यते कांस्यं सुरया यन्न लिप्यते ।
 सुराविगमूवसंस्थृष्टं शुध्यते तापलेखनैः ॥ १
 गवान्नातानि कांस्यानि शूद्रोच्छिष्ठानि यानि तु ।
 दशभिः क्षारैः शुध्यन्ति श्वकाकोपहतानि च ॥ २
 श्रीचं सुवर्णनारौणां वायुस्त्वयेन्दुरश्मिभिः ॥ ३
 रेतःस्थृष्टं शवस्याष्टमाविकन्तु प्रदुष्यति ।
 अर्द्धमूर्द्धा च तन्मात्रं प्रक्षाल्य च विशुद्धति ॥ ४
 शुद्धमन्नमविप्रस्थ पञ्चरात्रेण जीर्ण्यति ।
 अन्नं व्यञ्जनसंयुक्तमर्द्धमासेन जीर्ण्यति ॥ ५
 पयस्तु दधि मासेन घण्टमासेन छृतं तथा ।
 संवत्सरेण तैलन्तु कोष्ठे जीर्ण्यति वा नवा ॥ ६
 भूज्ञते ये तु शूद्रान्नं मासमेकं निरन्तरम् ।
 इह जन्मनि शूद्रत्वं जायन्ते ते मृताः शुनि ॥ ७

यदेष्टितं काकवला कक्षिणै
 इमेष्वर्लिमच्च भवेच्छरौरम् ।
 शोत्रे सुखे च प्रविशिच्च सम्यक्
 स्थानेन लेपोपहतस्य शुचिः ॥ ८
 अर्हं नाभेः करी सुक्रा यटङ्गमुपहन्ते ।
 जाह्नुं स्नानमधः शौचं मार्जनेनैव शुद्धति ॥ ९
 उपानहावस्त्रध्यं वा यथा संसृशते सुखम् ।
 ऋत्तिकाशोधनं स्नानं पञ्चगव्यं विशोधनम् ॥ १०
 दशां चूधते विप्रो जन्महानौ स्थयोनिषु ।
 षड्भिर्स्त्रभिरयैकेन चत्र विटशूद्रयोनिषु ॥ ११
 उपनौतं यदा त्वद्भौक्तारं समुपस्थितम् ।
 अपैतत्रत् समुत्तर्ष्टं न दद्वाचैव होमयेत् ॥ १२
 अन्ने भोजनसम्बन्धे मत्तिकाकेशदूषिते ।
 अनन्तरं स्त्रीदापस्तच्चान्नं भक्ताना स्त्रीत् ॥ १३
 शुष्कामांसमयच्चान्नं शूद्रान्नं वाप्यकामतः ।
 शुक्रा छक्षुं चरेद्विप्रो ज्ञानात् छक्षुवयं चरेत् ॥ १४
 अभुक्ते सुच्छते यथा शुच्छन् यथा पि सुच्छते ।
 भाक्ता च भोजकश्चैव पद्मत्वा गच्छति दुष्कृतम् ॥ १५
 यत्तु भुद्गते तु भुक्तं वा दुष्टं वापि विशेषतः ।
 अहोरात्राषितो भूत्वा पञ्चगव्येन शुद्धति ॥ १६
 उदके चोदकस्यस्तु स्थलस्यस्व स्थले शुचिः ।
 पादौ स्थाप्योभयचैव आचम्योभयतः शुचिः ॥ १७
 उत्तीर्थ्या चम्य उदकादवतौर्थ्य उपसृणेत् ।
 उदन्ता श्रेयसा युक्ता वरुणेनाभिपूज्यते ॥ १८

अन्यागारे गयां गोष्ठे ब्रह्मणानाच्च सन्निधीः ।
 स्वाध्याये भोजने चैव पादुकानां विसर्जनम् ॥ २०
 जन्मप्रभृति-संस्कारे शमशानान्ते च भोजनम् ।
 असपिण्डेनं कार्त्तव्यं चूडाकार्यं विशेषतः ॥ २१
 याजकान्नं नवश्राद्धं संग्रहे चैव भोजनम् ।
 स्तौणां प्रथमगुर्भे च भुक्ता चान्द्रायणं चरेत् ॥ २२
 ब्रह्मौदने च श्राद्धे सौमस्त्रोतयने तथा ।
 अदश्वादे मृतश्वादे भुक्ता चान्द्रायणं चरेत् ॥ २३
 अपजातपु तु नारौ आनाश्चीयादेव तदगृहे ।
 अथ भुज्ञोत मोहादृ यः पूयसं नरकं ब्रजेत् ॥ २४
 अल्पेनापि हि शुल्केन पिता कन्यां ददाति यः ।
 दौरवे बहुवर्षाणि पुरौषं सूक्ष्मशृते ॥ २५
 स्त्रीधनानि च ये मोहादुपजौवन्ति वान्धवाः ।
 स्वर्णं यानानि वस्त्राणि ते पापा यान्त्यधोगतिम् ॥ २६
 राजान्नं तेज आदत्ते शूद्रान्नं ब्रह्मवच्चसम् ।
 असंस्कृतन् यो भुड्के स भुड्के पृथिवीमलम् ॥ २७
 मृतके सूतके चैव गृहौते शशिभास्तुरे ।
 हस्तिव्यायान्तु यो भुड्के पापः स पुरुषो भवेत् ॥ २८
 एनमूः पुनरेता च रेतोधाः कामचारिणौ ।
 आसां प्रथमगुर्भेषु भुक्ता चान्द्रायणं चरेत् ॥ २९
 मालभ्रस्त्र पिटभ्रस्त्र ब्रह्मस्त्रो गुरुतत्परः ।
 विशेषाङ्गतमेतेषां भुक्ता चान्द्रायणं चरेत् ॥ ३०
 रजकश्चाधश्चैलूषवेणुचम्पोपजौविनाम् ।
 भुक्तैषां ब्राह्मणश्वान्नं शुद्धिं चान्द्रायणेन तु ॥ ३१

चक्षुषोच्छृङ्खलं संस्युष्टं शुना शूद्रेण वा दिजः ।

उपोष्ट रजनौमेकां पञ्चगव्येन शुध्यति ॥ ३२

ब्राह्मणस्य सदाकालं शूद्रप्रेषणकारिणः ।

भूमावन्नं प्रदातव्यं यथैव श्वा तथैव सः ॥ ३३

अनुदकेष्वरणेषु चौरव्याप्राकुले पथि ।

कृत्वा मूढं पुरीषक्षु द्रव्यहस्ताः कथं शुचिः ॥ ३४

भूमावन्नं प्रतिष्ठाप्य कृत्वा शौचं यथार्हतः ।

उत्सङ्गे गृह्णा पक्वान्नसुपसृश्य ततः शुचिः ॥ ३५

मूढोच्चारं दिजः कृत्वा अकृत्वा शौचमात्मनः ।

मोहाद्वाक्त्रा विरावन्तु गव्यं पौत्रा विशुध्यति ॥ ३६

उदक्यां यदि गच्छेत् ब्राह्मणो मदमोहितः ।

चान्द्रायणेन शुध्येत ब्राह्मणानाच्च भोजनैः ॥ ३७

मुक्तोच्छृङ्खलनाचान्तचारणालैः यथपतेन वा ।

प्रमादादृष्टिं संस्युष्टो ब्राह्मणो चानुदुर्बलः ॥ ३८

भूत्वा चिषवणं नित्यं ब्रह्मचारी धराशयः ।

स विराक्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३९

चण्डालेन तु संस्युष्टो यशापः पिवति दिजः ।

अहोरात्रोषितो भूत्वा चिषवणेन शुध्यति ॥ ४०

सायं प्रातस्त्वहोरात्रं पादं क्षच्छृण्य तं विदुः ।

सायं प्रातस्त्वथैवेकं दिनहयमयाचितम् ॥ ४१

दिनहयस्त्रं नाश्वीयात् क्षच्छृण्वं तद्विधीयते ।

प्रायशित्तं लघु द्वेतत्यायेषु तु यथार्हतः ॥ ४२

क्षणं जिनतिलया ही हस्यश्वानाच्च विक्रयौ ।
प्रेतनिर्यातकच्चैव न भूयः पुरुषो भवेत् ॥ ४३
इत्यापस्तम्बौद्धे धर्मशास्त्रे नवमोऽध्यायः ॥ ६

दशमोऽध्यायः ।

आचान्तोऽप्यशुचिस्तावद्यावनोद्दियते जलम् ।
उद्गृतेऽप्यशुचिस्तावद्यावद्गूमिनं लिप्यते ॥ १
भूमावधि च लिपायां ताष्ठत् स्यादशुचिः पुमान् ।
आसनादुल्खितस्तस्माद् यावन्नाक्रमते महीम् ॥ २
न यमं यममित्याहुरात्मा वै यम उच्यते ।
आत्मा संयमितो येन तं यमः किं करिष्यति ॥ ३
न तथासिस्तथा तौक्षणं सर्पी वा दुर्धाडितः ।
यथा क्रधो हि जन्तूनां शरीरस्यो विनाशकः ॥ ४
चमा गुणो हि जन्तुनामिहामूत्र सुखप्रदः ।
एकः चमावतां दोषो द्वितौयो नोपपद्यते ।
बदेन चमया युक्तमशक्तं मन्यते जनः ॥ ५
न शक्तिशास्त्राभिरतस्य सोक्षो
न चैव रम्यावस्थप्रियस्य ।
न भोजनाच्छादनतत्परस्य
एकान्तशौलस्य दृढ़ब्रतस्य ॥ ६
मचो भवेत् प्रोतिनिवर्त्तकस्य
अध्यात्मयोगैकरतस्य सम्यक् ।

भीक्षी भवेनित्यमहिं संकर्णं
 स्वाध्याययोगागतमानसस्य ॥ ७
 क्रोधयुक्तो यद्यजते यज्ञुहोति यदच्चंति ।
 सर्वं हरति तत् तस्य आमकुम्भ इवादकम् ॥ ८
 अपमानात्तपोवृद्धिः सम्मानात्तपसः क्षयः ।
 अचिंतः पूजितो विप्रो दुर्घागौरिव सौटति ॥ ९
 आप्यायते यथा धेनुस्तणैरमृतसम्भवैः ।
 एवं जपैश्च होमैश्च पुण्यैराप्यायते हिजः ॥ १०
 आलवत् परदारांश्च परद्रव्याणि लोद्रवत् ।
 आत्मवत् सर्वभूतानि यः पश्यति स पश्यति ॥ ११
 रजकव्याधश्चैलूषविणुचर्मीपजौविनाम् ।
 यो भुड्क्ते भक्तमेतेषां प्राजापत्यं विशेषनम् ॥ १२
 अगस्यागमनं कृत्वा अभक्षस्य च भक्षणम् ।
 शुद्धिं चान्द्रायणं कृत्वा अथवोक्तं यथैव च ॥ १३
 अग्निहोत्रं त्यजेद्यस्तु स नरो वीरहा भवेत् ।
 तस्य शुद्धिविधातव्या नान्या चान्द्रायणाद्वते ॥ १४
 विवाहोत्रम् यज्ञेषु अन्तरामृतसूतकै ।
 स्वाः शुद्धिं विजानीयात् पूर्वं सङ्कल्पितं चरेत् ॥ १५
 इवद्वोण्यां विवाहेषु यज्ञेषु प्रततेषु च ।
 कल्पितं सिद्धमन्वाद्यं नाशीचं मृतसूतकै ॥ १६
 इत्यापस्तम्बोये धर्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

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VASISHTHA SAMHITA.

CHAPTER I.

Now therefore* [is] the enquiry into the sacred law for the welfare of men. Knowing and following [it i.e., the sacred law] a religious man becomes most worthy of praise in this world and after death. The sacred law [has been settled by] the revealed texts. On failure of this, the practice of the Sishtast (has) authority. Religious practices and customs [which prevail in the country lying] to the south of the Himalaya and to the north of the Vindhya, must be every where acknowledged, but not different ones [are to be considered] as sacred laws.

[People] say that this (tract of the country) is A'ryavarta. Some [say that the country of the A'ryas is situated] between [the rivers] Gangâ and Yamunâ; [others say] as an alternative that so far as the black antelope grazes [the country is full of] Brahma effulgence.† Now the Bhâllavins§ quote [the following] verse in the Nidâna.||

* Krishna Pandit, the commentator, holds that the word *atas* (therefore) is used to indicate that one, after initiation, is to be taught prescribed rules.

† One whose heart is free from desire. The definition occurs in the body of the text of the Benares edition.

‡ The text is *Brahmavarchhasam*: Brahma effulgence is the literal rendering: it means spiritual pre-eminence as adopted by Buhler.

§ See Max-Muller's History of Sanskrit literature. P. 193.

|| It is a section of law dealing with the disquisition of the countries.

In the west the river rambling into the ocean,* in the east the region where the sun rises as far as the black antelope wanders so far [is found] Brahma effulgence.

The religious instructions which men, deeply versed in the three *Vēdas* and acquainted with the sacred law, declare for purifying one's self and others are Dharma (sacred laws); there is not the least doubt in it.

In the absence of (express) revealed texts Manu has declared the laws of countries, castes and families. He who sleeps at sunrise or sunset, he who has deformed nails or black teeth, he whose younger brother is married first, he who has espoused before his elder brother, the husband of a younger sister married before the elder, the husband of an elder sister, whose younger sister is married before, he who kills (*i.e.*, neglects the recitation of) the *Mantram*, he who slays a Brāhmaṇa, these all are sinful men.

They say that there are five heinous crimes (Mahā-pātaka) *viz.*, violating a preceptor's^t bed, drinking spirituous liquor, killing an embryo, stealing the gold of a Brāhmaṇa, associating with out-castes either by [holding] spiritual or matrimonial [alliances with them].

Now they quote the example:—

He, who during a year associates with an outcast, becomes outcasted by sacrificing for him, by teaching him, by a matrimonial alliance [with him] and by using the same carriage or seat.

* Another text is *Sindhurvidharani*: The commentator Krishna Pandit means it ocean. Buhler translates it as boundary-river which is probably the Saraswati. We have followed the text *Sindhurviharani*. *Viharani* can never be an adjective of *Sindhu* which is masculine.

^t The term *Guru* may also mean father, meaning 'Knowing one's own step-mother.'

Now they quote the example :—

On learning being destroyed [one] may again acquire it: but all is destroyed with the loss of caste. By virtue of pedigree even a horse becomes estimable therefore [men] should wed wives from a respectable family.

The three castes shall remain under a Brâhmaṇa's control. The Brâhmaṇa shall declare their duties and the king shall carry them into practice. And a king, who rules in accordance with the sacred law, may take the sixth part of the riches (of his subjects), except from Brâhmaṇas. He [also] obtains the sixth part [of merit] of *Ishta* (sacrifices) and *Purtta* (charitable works). It is said that the Brâhmaṇa first made the Védas known. The Brâhmaṇa saves [one] from misfortune. Therefore a Brâhmaṇa shall not be made to pay taxes. Soma is his king. It is declared that it (*i.e.*, such conduct) brings on well-being both in this world and in the next.

CHAPTER II.

THERE are four castes (Varṇa), Brâhmaṇas, Kshatriyas, Vais'yas and S'udras. Three castes, Brâhmaṇas, Kshatriyas, and Vais'yas (are called) the twice-born. Their first birth is from their mother and the second from the investiture with the sacred girdle. There (*i.e.*, in the second birth) Savitri is the mother and the preceptor is said to be the father. They call the preceptor father because he gives instructions in the Veda.

They quote the following example :—Indeed the virile energy of a man, learned in spiritual science, is

of two sorts, that which is above the navel and the other such is situated below; through that which is above the navel his offspring is produced when he invests one with the sacred thread and makes him holy. By that which resides below the navel, the children of his body are produced on their mother. Therefore they [should] never say to a *S'rotriya*, who teaches the *Veda* "Thou art destitute of a son."*

Hârita quotes the following verse :—

There is no religious rite for a [child of the twice-born] before he has been invested with the sacred girdle. His conduct shall be known as equal [to that of] a S'udra before his new birth from the *Veda*. [The above prohibition relates to all rites] except those connected with libations of water, [the exclamation] *Swadhâ*, and the departed manes.

[Sacred] learning approached a Brâhmaña [and said] "Preserve me, I am thy treasure, reveal me not to an envious person, nor to a wily man, nor to one who has broken his vow. I shall then remain powerful.

He, who covers [him], with great difficulty, with truthful deeds, confers on him immortality; [the pupil] shall consider [such a preceptor] as his father and mother; he must not grieve him [by saying] 'I am indebted to none.'

As those Vipras, who after being instructed do not honor their preceptor by their speech, in their hearts, or by their acts, will not be profitable to their teacher so the sacred learning will not profit them.

Reveal me, O Brâhmaña, as to the keeper of thy treasure, to him whom thou shalt know as pure,

* Some texts read *apujya* (unworthy of adoration) for *aputre*.

attentive, intelligent and celibate and who will not grieve or revile thee."

As fire consumes a room so Brahma (Veda), not honored [destroys the enquirer]. One shall not proclaim the Veda to him who does not show him honor according to his ability.

The duties of a Brâhmaṇa are six *viz.*, studying the Veda, teaching, sacrificing, officiating as a priest for others, giving alms and accepting gifts.

The duties of a Kshatriya are three *viz.*, studying, sacrificing for himself, and giving alms. His own [special duty is also] to protect his subjects according to spiritual injunctions*: let him gain his livelihood thereby.

Those three [are also the occupation] of a Vais'ya besides agriculture, trading, tending cattle, and lending money at interest.

To serve these (*i. e.* the three superior castes) is the occupation of a S'udra.

These (*i.e.*, the S'udras) have no fixed regulation about their means of livelihood, [arrangement of] hairs and dresses; but they must not allow the lock on the crown to remain untied.

Those, who are unable to live by their own lawful occupation, may adopt one which is not sinful but never one which is sinful. Having resorted to a Vais'ya's mode of living a Brâhmaṇa and a Kshatriya, while maintaining themselves by trade [shall not sell] stones, salt, hempen [cloth], silk, linen [cloth], skins, a dyed woven cloth, prepared food, fruits, roots, perfumes, treacles, water, the juice extracted from medicinal herbs,

* * There are two readings *S'âstrena* and *S'astrena*. The latter means 'with his weapons.'

Soma, weapon, poisons, milk, preparations from milk, iron, tin, lac and lead.

Now they quote the following verse as an example :

By [selling] meat, lac and salt, a Brāhmaṇa becomes directly outcasted : by selling milk he becomes [equal to] a S'udra after three days.

Among domesticated animals, those with uncloven hoofs and those that have an abundance of hair, any wild animals, birds, tusked animals [must not be sold] ; of grains they declare sesamum [as forbidden.]

Now they quote the following verse as an example :—

If one applies sesamum to any other purpose save food, anointing and gifts he will be born again as a worm and together with his departed manes be plunged into excreta.

If they fail to gain their livelihood by selling rice they may sell sesamum at pleasure if they have themselves produced it by tillage.

Rasa (substance for flavouring food) may be given either in an equal quantity or less in exchange for a *Rasa*, but never salt. It is permitted to barter sesamum, rice, cooked food, learning and men (*i.e.*, slaves). Even by exchange a Brāhmaṇa shall not take boiled rice from a Kshatriya who lends [money] at an exorbitant rate of interest.

Now they quote the following verses as an example :

He who purchasing rice at a fair price, sells it for a higher price, is called a *Vardhushika* (usurer) and is blamed amongst those who recite the *Vēda*.

Usury and killing an embryo when weighed in the scales the destroyer of an embryo remains at the top and the usurer sinks downwards.

One should give at pleasure gold double and grain treble [its value on repayment] unto a sinful [usurer] destitute of all religious deeds; [the case of flavouring substances] has been explained by [the regulation about] grain. Similar is [the case of] flowers, roots and fruits. [They may lend] what is sold by weight [taking] eight times [the original value at the time of re-payment].

Now they quote the following verses as an example:

By the king's will* shall stop the interest on articles. And after the coronation of [a new] king the capital grows again.

Two in the hundred, three, four and five, as has been laid down in the *Smriti* one may take interest monthly according to the order of the castes.

Hear the interest for a money-lender declared by the words of Vasishtha, five máshás for twenty: in this the law is not violated.

CHAPTER III.

[THE Bráhmaṇas] who neither study nor teach the *Véda*, nor maintain sacred fires, become of the conduct of a S'udra. Without studying the *Rik*, one does not become a Bráhmaṇa. They quote a sloka from Manu on this subject. "A twice-born person, who not having

* There are two readings *rajanumatabhavena* and *rajatu-mrita-bhavena*. We have followed the first. Dr. Buhler has followed the second and translated "the king's death shall stop etc." The succeeding passage tacitly indicates that interest is stopped on the death of a king. In that case it is merely a tautology. The one, that we have followed, clearly lays down a law that a king can stop the accumulation of interest at any time he likes.

studied the *Vēda*, spends his labour on another [subject], soon falls, even while living, to the condition of a S'udra and his descendants after him.

He who lives by trade [does not become a Brāhmaṇa]; nor he who lives by usury; nor those who obey a S'udra's commands, nor a thief, nor a physician.

The king shall punish the village where Brāhmaṇas, failing to observe their sacred duties and study the *Vēda*, live by begging, for it feeds the thieves.

What four or three (Brāhmaṇas), who have mastered the *Vēdas*, proclaim must be recognized as the sacred law, not [the determination] of a thousand inferior persons.

Many thousands [of Brāhmaṇas], who do not observe their sacred duties, who are not acquainted with the *Mantram* and who subsist only by the name of their caste, cannot form a Synod.

That sin, which ignorant persons, unacquainted with the sacred law, preaches, shall fall, multiplied a hundred-fold, on the speakers.

Offerings to the celestials and the departed manes must daily be given to a S'rōtriya alone. Gifts made to a person who has not read the *Veda* do not gratify the celestials.

If an ignorant person lives in one's own house and a man vastly read in the *S'ruti* at a distance, gifts should be given unto the learned: there is no sin in neglecting an ignorant wight.

The sin of neglecting a Brāhmaṇa is not committed against a twice-born person who is ignorant of the *Veda*. Passing by a burning fire one does not offer libations into ashes.

An elephant made of wood, an antelope made of leather, and a Bráhmaṇa indisposed to the study of the Veda—these three have nothing but the name.

In those kingdoms where ingorant men eat the food of the learned, food meets with destruction and a great evil appears.

If any one finds treasure [the owner] of which is not known the king shall take it giving one sixth to the finder. If a Bráhmaṇa, who is given to the performance of six fold sacred duties, finds it the king shall not take it.

They say that by killing an assasin with a view to personal safety one commits no sin. There are six classes of assasins (*ātatāyins*).

Now they quote the following verses on the subject :—

An incendiary, a poisoner, one holding a weapon in his hand, a robber, the taker away of lands, the seducer of another man's wife—these six are called assasins (*ātatāyins*).

One does not become guilty of Brahmanicide, if he kills an assasin who comes with the intention of slaying, even if he is a master of the entire *Veda* together with the *Upanishads*.

He, who kills an assasin well-read in the *Vēda* and hailing from a good family, is not visited, by that deed, by the guilt of the murderer of a learned Bráhmaṇa; [in] that [case] fury recoils upon fury.

A Trináchiketa, one who keeps five fires, a Trisuparna, one who [knows the texts of] the four sacrifices (Ashvamedha, Purushamedha, Sarvamedha and Pitri-medha), one who knows Vájasena [branch of the White Yajur *Veda*], one who knows the six Angas, the son

of a woman married according to the Brahma rite, one who knows *Ckhandas* (Vedic metre), one who sings *Festhasáman*, one who knows the *Mantram* and the Bráhmaṇa, one who studies the sacred law treatises, one whose ancestors, both on the mother's and on the father's side, are known to have been *Srotriyas* and learned men and Snátakas are the sanctifiers of the row.

[Four students of] the four *Vedas*, one who knows *Mimánsá*, one who knows the Angas, a preceptor of the sacred law, three leading men of the three *A'sramas* (orders) constitute a *parishad* (a legal assembly) consisting, at least, of ten [members].

He, who after having invested a pupil with the sacred thread teaches him the *Véda*, is called an *A'chirya*.

He, who teaches a portion of the *Véda*, is called an *Upádhyáya* (sub-teacher); similarly one who [teaches] the Angas (subsidiary subjects) [of the *Védas*].

A Bráhmaṇa and a Vais'ya may take up arms in self-defence, or in [order to prevent] a confusion of the castes. That (*i.e.*, to take up arms) however is the daily [occupation] of a Kshatriya on account of his privilege for protecting

Having washed his feet and hands up to the wrist and sitting with his face directed towards the east or the north he shall thrice rinse his mouth with water out of *Brahmatirtha*, the part of the hand above the root of the thumb, without uttering any sound. He shall twice wipe [the mouth]. He shall touch with water the cavities [of the head]. He shall pour water on his head and on the left hand. He shall not sip water walking, standing, lying down or bending low.

A Bráhmaṇa [becomes pure by sipping] water, free from bubbles and foam, that reaches his heart. A

spirituous liquor, urine, excreta, phlegm, pus, tears or blood, is not purified even by another burning.

The body is purified by water, the mind is purified by truth, the soul by learning and austerities and the understanding is purified by knowledge.

Gold is purified by water only, similarly silver. The *Tirtha*, sacred to the deities, lies at the base of the little finger. That sacred to human beings is at the tip of the fingers. That sacred to the fire is in the middle of the hand. That sacred to the departed manes [lies] between the fore-finger and the thumb.

One shall honor his morning and evening meals [saying] "they please me." [In the offerings of food to] the departed manes [one should say] "I have dined well." [On the occasion of dinners given for attaining] prosperity [one should say]. "It is perfect."

CHAPTER IV.

THE four castes are marked out by their origin and particular initiatory rites. The Bráhmaṇa was his mouth, the Kshatriya formed his arms, the Vais'ya his thighs, the S'udra was born from his feet. He created the Bráhmaṇa with the *Gáyatri*, the Kshatriya with the Trishtubh, the Vais'ya with the Jagati and the S'udra without any metre. This indicates [that a S'udra] shall not receive the sacraments. [His] refuge shall be in the [first] three [castes]. Truthfulness, absence of anger, liberality, abstention from injuring living creatures and the procreation of the offspring [are duties common] to all. One may slay an animal when he worships the manes, the deities and the guests. On [offering]

a Madhuparka [to a guest], at a sacrifice, in all rites for the deities and manes, on all these occasions only one may slay an animal; so hath Manu said.

[One can] never procure meat without injuring living creatures, and to injure living creatures does not procure heavenly bliss. Therefore destruction [of animals] at a sacrifice is no destruction.

One may cook a full-grown ox or a full-grown he-goat for a Brāhmaṇa or a Kshatriya guest. In this way they offer hospitality. One should perform both watery rites and [the assumption of] impurity on the death [of a relative] who completed the second year. Some say that [this rule applies also to children] that died after teething. After having burnt the body [the relatives] shall enter water without looking at [the place of cremation].

Thereupon they, stationed there, of odd numbers and facing the south, perform the watery rites with both hands, right and left. That which is south is the region of the departed manes. Having gone home they shall sit fasting, for three days, on mats. If unable [to fast so long] they shall live on food bought or given unsolicited.

It is laid down that death impurity lasts for ten days in [case of] *Sapinda* [relatives]. The counting of days shall begin with that of death. It has been ordained that *Sapinda* relationship extends to the seventh generation. It has been declared that [impurity on the death of] an unmarried woman [extends] to the third generation and [lasts] for three days. Others* [than the blood relations] shall perform [obsequies] for married

* The text has *Itara*. We have given the literal rendering—it means that her husband's relatives shall perform the obsequies.

women. They (*i. e.*, married women too [shall observe impurity] for them (*i. e.*, their husband's relatives). [The rule of impurity] shall be exactly the same on the birth of a child for those men who long for complete purity or for the mother or father on account of their [supplying the] seed.

Now they quote the following verses as an example :

On the birth [of a child] the male does not become impure if he does not touch [the mother], for there menstrual blood is known to be pure which does not exist in males.

A Bráhmaṇa becomes purified after ten nights, a Kshatriya after fifteen nights, a Vais'ya after twenty nights and a S'udra after a month.

If [a twice-born person] eats [the food of] a S'udra during a birth or death impurity he shall enter into a dreadful hell and be born in the womb of an animal.

[A twice-born person], who eats, by appointment, cooked food [from a S'udra's house] during the period of impurity, shall become a worm after death and lead his life.

It has been declared that [such a sinner] becomes pure by reciting the Samhitā for twelve months* or twelve half months† while fasting. On the death of a child of less than two years, or on a miscarriage, the impurity of the *Sapindas* lasts three nights.‡ Purification is immediate [according to Gautama.] If [a person] dies in a foreign land and [his *Sapindas*] hear [of his death] after ten days the impurity lasts for one

* This is the penance when one commits the sin knowingly.

, † This is the penance when one commits a sin unknowingly.

‡ *i.e.*, Three days and nights.

night. If one, who has killed the sacred fire, dies on a journey [his *Sapindas*] shall perform his obsequies* and shall duly observe the impurity of death. So Gautama [says]. Touching a sacrificial post, an ascetic, a cremation ground, a woman in menses one who has lately given birth to a child and other impure men one shall bathe his head after sipping water.

CHAPTER V.

A WOMAN is never independent ; she has males for her masters. That she has no fire or watery rite, is known to be untrue.

Now they quote the following verses as an example : [Her] father protects [a woman] in child-hood, her husband in her youth and her sons protect her in old age ; a woman is never fit for independence.

Her penance for being unfaithful to her husband has been spoken of in the [section on] secret penances. Month after month menstrual discharge dissipates her sins.

A woman, in her course, remains impure for three nights. [During that time] she shall not apply collyrium to her eyes, bathe in the water, sleep on the ground, sleep during the day time, touch fire, make a rope, clean her teeth, eat meat, look at the planets, laugh, do any work, drink water, out of her joined palms or out of a bell-metal, copper or iron vessel. It has

* Shall make a dummy with the Kusa grass and then burn it. This is also the practice when nothing is heard of a person gone to 'a foreign country.

been declared, that Indra having killed the three-headed son of Twasthri was seized by sin and considered [himself so affected]. All beings cried out against him [saying] "O thou slayer of a learned Brāhmaṇa! O thou slayer of a learned Brāhmaṇa!!" He ran to women [and said] "Take upon yourselves the third part of this my sin of Brahmanicide." They said, "What shall we have [for doing thy wish]?" He said, "Choose a boon." They said "May we obtain offspring during our season and may we live at pleasure with our husbands till the time of giving birth to children." They having obtained the boon and being replied 'So be it' took upon themselves the third part [of the sin] of Brahmanicide. Therefore the murder of a learned Brāhmaṇa takes place every month [with their menstrual discharge]. Therefore one shall not take food from a woman in her courses for such one puts on, every month, the shape of the guilt of Brahmanicide. The Brahmavādins [the reciters of the Vēda] say:— "Collyrium and ointment must not be accepted from her, for that is the food of women. They do not like the conduct of those women in that condition and say "She shall not approach me." Those [Brāhmaṇas in] whose [houses] menstruating women sit, those who preserve no sacred fire, and those in whose family there is no S'rotriya ate all sinful and equal to S'udras.

CHAPTER VI.

To live, according to regulations, is undoubtedly the highest duty of all men. One, whose soul is

contaminated by vile conduct, perishes in this world and in the next.

Neither austerities, nor the Veda, nor the Agnihotra, nor gift of sacrificial presents can save one who has resorted to low conduct and deviated [from the path of duty.]

The Vedas do not purify him who is devoid of good conduct, though he may have studied them together with the six Angas ; the metres leave this man at death as full-pledged birds leave their nest.

Like unto beautiful doors* [unable to please] a blind man how can all the Vedas with the six Angas and esoteric sciences please a Brâhmaṇa who is devoid of good conduct ?

The sacred metres do not save, from sin, the deceitful man who behaves deceitfully. If one syllable is studied completely that Veda purifies duly.†

A man of bad conduct is blamed in this world, suffers from misery, is always affected by diseases and becomes short-lived.

From good conduct proceeds spiritual merit, from good conduct proceeds wealth, through good conduct one acquires prosperity and good conduct destroys inauspicious marks.

Although destitute of all good marks a man, who follows good conduct, has faith and is free from envy, lives a hundred years.

* The Benares text reads *dára* which Buhler has translated as wife ; in that case *darshaniyas* must be in the singular.

† The Benares text differs which Buhler, differing with the commentator, translates as follows :—"But that Veda, two syllables of which are studied in the right manner, purifies, just as the clouds give beneficent rain in the month of Isha." Isha is another name of Asvina the month of September,

Eating, acts of evacuation, defilement and practice of austerities shall be performed secretly by one who is conversant with the sacred law; speech, intellect, energy, austerities, wealth and age must be most carefully concealed.

A man shall void urine and faeces facing the north in the day-time; but in the night he shall do it facing the south; doing so his life will not be injured.

The understanding of that man perishes who passes urine against a fire, the sun, a cow, a Brâhmaṇa, the moon, water and the twi-lights.

One shall not pass urine in a river, nor on a path, nor on ashes, nor on a cow-dung, nor on a ploughed field, nor on one that has been sown, nor on a grass-plot.

Either in the shade or in darkness, either in the night or in the day a twice-born person may pass urine in any position he pleases when he fears for his life.

One shall perform [the purification] with water fetched [for the purpose]: he shall perform bath with [what is] not fetched [for the purpose]; [for purification] a Brâhmaṇa shall take earth that is mixed with gravel, from the bank [of a river.]

Five sorts of earth must not be used, *viz.*, such as lies in the water, such as lies in a temple, what is on an ant-hill, on a hillock, thrown up by rats and left by one after cleaning himself.

The organ must be cleaned by one [application of] earth, the [right] hand by three, both [feet] by two, the anus by five, the one (*i.e.*, the left hand) by ten and both (*i.e.*, hands and feet) by seven [applications.]

Such is the purification for a house-holder, it is double for religious students, treble for hermits and quadruple for ascetics.

Eight mouthfuls form the meal of an ascetic, sixteen that of a hermit, thirty-two that of a house-holder and an unlimited quantity that of a religious student.

An ox, a student, and a Brāhmaṇa who has kindled the sacred fire, can do their work if they eat; without eating [much] they cannot do it.

He is said to be destitute of action who is not attached to penances, charities, offerings to a deity, religious observances, self-imposed restraint, sacrifices and sacred duties.

The concentration of the mind, austerities, subjugation of the senses, charity, truthfulness, purity, compassion, sacred learning, temporal learning, discriminating knowledge, and faith in the existence of God are the characteristic marks of a Brāhmaṇa.

Those Brāhmaṇas can save [from evil] who are perfectly self-controlled, whose ears are filled with spiritual texts, who have subdued organs of sense and action, who have ceased to injure living beings, and who close their hands when gifts are given.

One who is envious, one who is wicked, one who is ungrateful, and one whose anger lasts long, these four are *Chāndālas* by deeds; the fifth is one birth.

Bearing enmity for a long time, envy, speaking untruth, vilifying Brāhmaṇas, wickedness and cruelty,—know [them], as the characteristics of a S'udra.

Some become worthy recipients of gifts, on account of their proficiency in the *Vēda* and some through the practice of austerities. But that Brāhmaṇa, whose

stomach does not contain the food of a S'udra, is even the worthiest of all recipients.

[A Brāhmaṇa, whose] limbs are nourished by the food and flavouring substances [given by a] S'udra, does not meet the path leading upwards, even if he daily studies [the *Vēda*], offers oblations to the fire and performs sacrifices.

If a twice-born person dies with the food of a S'udra in his stomach he will become a village-pig [in the next birth] or be born in [that S'udra's] family.

If after being fed with a S'udra's food he holds sexual intercourse his sons will belong to the giver of the food and he shall not ascend the celestial region.

[The learned] declare him as the worthy recipient who is endued with Vedic studies, who is of good family, who is of subdued passions, who is stationed in the All-intelligent, who fears sin, who knows much, who is beloved of the females [of his family], who is religious, who is a refuge of cows, and who is forgiving by the practice of penances.

Just as milk, curd, clarified butter and honey, poured into an unburnt earthen vessel, perish on account of the weakness of the vessel, and neither the vessel nor those liquids [remain], so a man, devoid of learning, who accepts cows or gold, clothes, a horse, land or sesamum, becomes ashes like a wood.

One shall not make his joints or his nails crack. He shall not drink water with folded palms. He shall not strike a king with his foot or his hand. He shall not strike water with water. One shall not strike down fruits with brick bats, nor a fruit by throwing another fruit at it. He shall not take sesamum paste with

folded palms. He shall not learn a language spoken by Mlechhas.

Now they quote the following verses as an example :

The opinion of the S'ishtas is that a man shall not be unusually active with his hands, nor with his feet, nor with his eyes, nor with his tongue and limbs.

Those Brâhmaṇas, in whose families the study of the Vedas, with all the subsidiary subjects, is hereditary, are to be known as S'ishtas on account of their seeing perceptibly the revealed texts.

He, indeed, is a Brâhmaṇa of whom no one knows if he is good or bad, if he is ignorant or deeply learned, if he is of good or bad conduct.

CHAPTER VII.

THERE are four A's'ramas or orders, *viz.*, the student, the house-holder, the hermit and the ascetic. Of them a man, who has studied one, two or three Vedas without violating the rules of studentship, may enter any of these whichever he pleases. A [perpetual] student shall serve his preceptor until death; in case the preceptor dies he shall serve the sacred fire. It is known [in the Veda] that a preceptor is the sacred fire. [A religious student] shall be of controlled speech, eat in the fourth, sixth or eighth hour of the day and go out a-begging. He shall remain under his preceptor, wear either matted locks or one on the crown of his head, follow the teacher while walking, stand while he is seated and remain seated while he lies down. He shall study on being called by the preceptor to do so. Having dedicated [unto the preceptor] all that he has

received by begging he shall eat with his permission. He shall avoid to sleep on a cot, to clean teeth, to rub oil on the body and to apply collyrium. He shall remain standing during the day and seated during the night. He shall bathe thrice a day.

CHAPTER VIII.

A house-holder shall be of suppressed anger and joy. Having bathed he shall, commanded by the preceptor, take for a wife a young female of his own caste who does not belong to the same Gotra or Paravara, and who has not had intercourse [with another man], who is not related within five degree on the mother's side nor within seven degrees on the father's side. He shall offer oblations to the nuptial fire. He shall not send away elsewhere a guest who comes in the evening. A [guest] shall not live in his house without receiving food.

If a Brâhmaṇa, coming to his (*i.e.* a house-holder's) house for residence, does not take food he shall go away taking with him all the spiritual merit [of that house-holder].

A Brâhmaṇa, who lives for one night only, is called a guest (*atithi*) in the Smriti, for *atithi* is he who lives for a short time only.

A Brâhmaṇa, who lives in the same village or one who comes on pleasure or business, is not [called] an *atithi*. [But a guest], whether he comes at the proper time or an improper hour, must not live in the house [of a house-holder] without taking his food.

[A householder] must have faith and be free from

covetousness; [if he is] capable of maintaining sacred fires he must not fail to kindle them; if he is capable of drinking Soma juice he must not abstain from performing a Soma sacrifice.

[A house-holder] must be busy with reciting the Veda, procreating children and performing sacrifices. He shall honor visitors to his house by rising to meet them, by [offering them] seats, by speaking to them kindly and extolling their virtues. He shall [entertain] all creatures with food according to his ability.

A house-holder alone celebrates sacrifices, a householder alone practices austerities, therefore the order of house-holders is the most distinguished among the four.

As all rivers and rivulets go to the ocean to be united so all orders are to associate with the householders.

As all creatures live depending upon their mother so all the mendicants live depending upon [the protection of] the householders.

A Brâhmaña, who daily carries water, who always wears the sacred thread, who daily studies the Veda; who avoids the food of outcasts, who visits his wife in the proper season, who celebrates sacrifices according to rules, does not fall from the region of Brahman.

CHAPTER IX.

A VÂNAPRASTHA (hermit) shall wear matted locks and put on bark and deer skin. He shall not enter a village. He shall not tread a ploughed land. He shall gather wild growing roots and fruits. He shall draw up

his virile power and be forgiving. He shall honor guests coming to his hermitage with alms of roots and fruit. He shall only give but never receive [presents.] He shall bathe thrice (morning, noon, and evening). Kindling fire according to the regulation of Srāmanaka (Sutra) he shall preserve the sacred Fire. He shall live at the root of a tree. Living thus for over six months he shall keep no fire and have no house. He who [thus] gives [their due] to the deities, departed manes and men, shall attain to the endless celestial region.

CHAPTER X.

A RELIGIOUS mendicant shall depart giving a present of the promise of safety from injury to all creatures.

Now they quote the following verses as an example :

A twice-born person, who having given a promise of safety to all creatures wanders about, has nothing to fear from all creatures.

He, who lives in this world without giving a promise of safety to all living creatures, destroys the born and the unborn ; likewise does one who accepts presents. Let one renounce all the religious rites but not [the recitation of] the Veda. By discarding the Veda one becomes a S'udra and therefore one shall not renounce the Veda.

[To recite] one syllable (Om) is the highest [method of] reciting Brahma (Veda) ; to suppress vital airs is the highest form of penance ; to live on alms is better than fasting and compassion is preferable to liberality.

[An ascetic] shall shave his head, shall own nothing and no home. He shall beg food at seven houses not

selected before, when it is smokeless and when the pestle lies motionless. He shall wear a single garment, or cover his body with deer-skin or with grass that has been nibbled at by a cow. He shall live on the naked ground and shall not live long at one place. [He shall live] at the outskirt of a village, in a temple, in an empty house or at the root of a tree. He shall seek knowledge by the mind. Living always in the forest he shall not walk about within sight of the village cattle.

Now they quote the following verses as an example :

Freedom from re-births is certain for him who always lives in the forest, who has conquered the sense organs, who has renounced all sensual gratification, whose mind is devoted to the meditation of the Supreme Self and who is [perfectly] indifferent. He shall be of no visible mark or rule of conduct. Though not mad he shall appear like a maniac.

Now they quote the following verses as an example :

There is no salvation for him, who is addicted to the study of the science of words, nor for him who is given to the acceptance of presents in this world, nor for him who is fond of eating and clothing, nor for him who loves a charming residence.

One shall not seek to obtain alms by [explaining] evil portends and omens, nor by skill in astrology and palmistry, nor by [the exposition of] the scriptural injunctions, nor by casuistry.

He shall not be dejected when he gets nothing nor glad when he receives something. Renouncing all attachment for earthly possessions he shall seek only as much as will sustain life.

He alone is the foremost of those conversant with [the road of] emancipation who cares neither for a hut,

nor for water, nor for cloths, nor for the three Pushkaras,* nor for a dwelling, nor for a seat, nor for food.

He shall eat in the evening what he shall get in the house of a Brâhmaṇa except honey, meat and clarified butter. Evening and morning the ascetics and pious house-holders shall derive satiation [from eating]. [An ascetic] shall live [at his option] in a village, should not be crooked, shall not have a house and be of concentrated mind. He shall not join his senses with their objects. By avoiding injury and kindness he shall be indifferent to all living creatures.

To renounce back-biting, envy, pride, conceit, unbelief, crookedness, self-praise, slandering, egoism, avarice, stupefaction, anger, and jealousy is the duty of all orders.

A Brâhmaṇa, who is pious, who wears the sacred thread, who holds in his hand a pitcher filled with water, who is pure and who renounces a S'udra's food and drink, shall not fall from the region of Brahma.

[A Brâhmaṇa] of six rites shall give Bali-offerings to the [presiding] deities of the house. Having offered food unto a S'rotriya [one shall] offer [it] unto a student and then unto the departed manes. He shall then feed his guests in due order, the worthiest first, then the maidens, the infants, the aged and the advanced [in age] members of his family and then the other members and dependants. He shall throw some food on the ground for the dogs, Chandâlas, outcasts and crows. He may give to a S'udra the residue [of the food]. The self-controlled [house-holder] shall eat what remains.

* Three sacred tanks at the holy shrine of Pushkara,

A fresh meal, with all the materials [as for the first] shall be [made] if a guest comes after the Vaisvadeva has been offered; for such a guest he shall have a particular food made. It is known [in the Veda] that Vaisvānara fire enters the house [in the shape of a] Brāhmaṇa guest. Through him they get rain and food through rain. Therefore people know that the [the [reception of a guest] is a ceremony averting evil.

Having fed him one shall honor him, shall accompany him to the outskirt or until he gets permission [to return]. One shall offer oblations unto the manes during the :dark fort-night after the fourth [day]. Having invited the Brāhmaṇas on the day previous [to the S'rāddha] one shall feed the ascetics, virtuous house-holders who are Srotriyas, who are of advanced years, who do not follow forbidden occupations, pupils living in the house, and qualified pupils. One shall feed all except those who neglect their duties, those suffering from white leprosy, eunuchs, those who have black teeth, those who suffer from black leprosy, and those who have deformed nails.

Now they quote the following verses as an example: If one, conversant with the Mantrams, is afflicted with bodily [defects] which desecrate a row, Yama calls him irreproachable. And he too is a sanctifier of the row.

At a S'rāddha, the remnants [of a meal] shall not be cleared away until the end of the day. They (*i.e.* the manes) for whom no watery libations have been offered) drink streams flowing from the sky.

They are nourished by the remnants till the sun is not set. The streams of milk become un-ending and movable.

Manu has said that Both the remainder [in the vessels] and the fragments are the share of those members of the family who died before receiving the sacraments.

One shall give the residue, that has fallen on the ground, consisting of the wipings and water to the manes of those who died without offspring and of those who died young.

Food shall be dedicated unto the manes supported by both the hands. The wicked-minded Asuras always seek holes therein.

Therefore one shall not offer food in empty hands ; or he shall stand holding the dish [until] leavings of both kinds have been produced.

One shall feed two [Brāhmaṇas] at the offering to the deities, three at the offering to the manes or one on either occasion ; even a very rich man shall not be anxious to [feed] a very large number.

Good treatment, [consideration of] time and place, purity and [selection of] virtuous Brāhmaṇas [as guests] — a large company destroys these five ; therefore one shall not invite a large number.

Or one may feed even one Brāhmaṇa who has studied the whole Veda, who is endued with good conduct and who is free from all evil marks.

How can oblation to the deities be made if one feeds a single Brāhmaṇa at a S'rāddha. Having collected in a vessel [a portion of] all sorts of food, placed it in a temple one shall then begin the performance of a S'rāddha. He shall throw into the fire [a portion of that] food or shall give it to a Brahmachārin.

They shall, controlling the speech, eat the food so

long it continues warm ; the manes eat it so long the qualities of the food are not spoken of.

The qualities of the food must not be spoken of as long as the manes (*i. e.*, the Brâhmaṇas representing them) are not satiated. Afterwards when the Pitrîs are satisfied they may say, "Beautiful is the sacrificial food."

But one, who being invited at a S'râddha or a sacrifice rejects it (*i. e.*, meat) shall go to hell for as many years as the beast has hairs.

Three are sanctifying in a S'râddha, a daughter's son, the eighth Muhartta of the day and sesamum and three [others] purify more the food, *viz.*, purity, freedom from anger and from precipitation.

The eighth part of the day, when the Sun's progress becomes slow, that period is named *Kutapas*; what is [then] given to the manes endures for ever.

The departed manes of that man, who holds sexual intercourse with a woman after offering or having dined at a S'râddha, feed for a month on his semen.

One who studies after offering food at a S'râddha or partaking of funeral food, is born in this or that (*i. e.*, indifferent) family; he does not acquire sacred learning and becomes short-lived [in that birth].

The father, the grand father and the great grandfather adore a son born to them as the birds [become hopeful on seeing] a Pippala tree.

Even a poor man makes funeral offerings with honey, meat, vegetables, milk and porridge both in the rainy season and under the constellation of Maghâ.

The ancestors always welcome a descendant who lengthens the line, who finds pleasure in performing

funeral sacrifices and who is rich in idols and good Brâhmaṇas.

The manes rejoice at him as husbandmen at good rain. The manes possess a descendant in him who offers them food at Gayâ.

One shall make offerings to the manes both on the full moon days of the month of Srâvana (July August) and Agraḥâyana (November and December) and on the Anvasthaka.* There is no necessity of restriction about time if materials, [sacred] place and [good] Brâhmaṇas are near at hand. A Brâhmaṇa, who kindles the sacred fires, shall perform the full and new moon sacrifices, the [half-yearly] Agraḥâyana Ishthi, the Chaturmâsyâ sacrifice, the sacrifices in which animals are killed and the Soma sacrifices. All this is enjoined in the Veda and is spoken highly of as a debt. A Brâhmaṇa is born loaded with three debts. He owes sacrifices to the deities, descendants to the departed manes and religious studentship to the Rishis. One becomes free from debt who celebrates sacrifices, who begets a son, and who leads the life of a religious student. One shall invest a Brâhmaṇa with the sacred thread in the eighth year after conception, a Kshatriya in the eleventh year after conception and a Vaishya in the twelfth year after conception. The staff of a Brâhmaṇa [student] may be [made] of Palâsa wood or Bel wood; that of a Kshatriya of the wood of Nyagrodha, and that of a Vais'ya of Uduvara wood. The upper garment of a Brâhmaṇa [shall be] the skin of a black antelope; that of a Kshatriya the skin of a spotted deer; that of a Vais'ya a cow-skin or that of a he-goat. The wearing cloth of

* The day following the Ashtaka or the eighth day i. e., the ninth day of the dark halves of Mârgasîras, Pausha, Mâgha and Phâlguna.

a Brâhmaṇa shall be white [and] spotless; that of a Kshatriya dyed with madder: that of a Vais'ya dyed with turmeric or made of [raw] silk. The undyed cotton cloth [is] for all [religious students]. A Brâhmaṇa shall beg alms placing [the word] *Bhavad* (Lord) first; a Kshatriya placing [the word] *Bhavad* in the middle and a Vais'ya placing [the word] *Bhavad* at the end. The time for the initiation of a Brâhmaṇa does not expire until the completion of the sixteenth year, for that of a Kshatriya until the completion of the twenty second year and for that of a Vais'ya until the completion of the twenty-fourth. After that they become men whose Savitri has been neglected: One shall not initiate such men, teach them nor officiate as priests at their sacrifices; one shall not contract matrimonial alliances with them. A man, whose Savitri has been neglected, may perform the Uddalaka penance.

He shall live for two months on barley-gruel, for one month on honey collected by bees, for eight nights on clarified butter, for six nights on unsolicited food, for three nights on water and shall fast for a day and night: Or he may go to bathe at the terminating bath of a horse-sacrifice or he may offer a Vrâtyastoma.

Now [are] the duties of a Snâtaka. He shall not beg from any body except a king and a pupil. But stricken with hunger he may ask for some [small gift,] cultivated or uncultivated field, a cow, a goat or a sheep, or for gold, grain or food. But the injunction is that a Snâtaka shall not be exhausted with hunger. He shall not be a stay-at-home. He shall not cross a rope to which a calf is tied. He shall not look at the sun when he rises or sets or sheds heat. One shall not

pass urine or excreta in water, nor spit into it. He shall pass urine or excreta after wrapping up his head, covering the ground with grass that is not used in a sacrifice, facing the north in the day time, the south at night, and the north in the twilight.

Now they quote the following verses as an example :

The Snātakas shall always put on a lower and an upper garment, [wear] two sacrificial threads [and shall carry] a staff and a pitcher filled with water.

[A vessel] is being spoken of [as] pure with water, or with a stick, or with fire. Therefore [a Snātaka] shall clean [his] vessel with water and with his [right] hand.

Manu, the lord of created beings, designates it as encircling it with fire. Having performed the obligatory rites one, perfectly acquainted with the rules of purification, shall sip water.

He shall eat food, facing the east. He shall silently swallow the entire mouthful with the four fingers and with the thumb. He shall not make a sound with his mouth. He may know his wife in the proper season or at any other time except on the Parva days. He shall drink sacred water.

Now they quote the following verses as an example :

The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.

It is known that Indra conferred upon women the sanctifying boon that even those [among them], who are to be mothers either to-day or to-morrow, may cohabit with their husbands. He (*i.e.*, a Snātaka) shall not ascend a lofty tree, shall not descend into a well,

shall not blow the fire with his mouth, and shall not pass between a fire and a Brâhmaṇa ; nor between two fires ; nor between two Brâhmaṇas ; or he may do so after having obtained permission. He shall not take meals with his wife, for it is said in the Vâjasaneyaka, "His children shall be shorn of manly vigour." He shall not point out a rain-bow by its [true] name], "Indra's bow." He shall call it a jewelled bow. He shall avoid seats, dogs and sticks for cleansing teeth made of Palâsa wood. He shall not eat [food placed] in his lap ; he shall not eat [food placed] in a chair. Let him carry a bamboo-staff and wear two golden ear-rings. He shall not wear any visible garland save a golden one. He shall avoid assemblies and crowds.

Now they quote the following verses as an example :

To deny the authority of the Vâdas, to doubt the injunctions of the Rishis and to consider one's own argument as directly authoritative destroys one's soul.

One shall not go to a sacrifice without being invited. If he goes, he must not go by the door covered with trees or facing the sun. He shall not ascend an unsafe boat. He shall not cross a river by swimming with his arms. Having risen up in the last part [of the night] and recited [the Vâda] he shall not lie down again. In the Muhurta sacred to Prajâpati, a Brâhmaṇa shall perform some sacred duties.

CHAPTER XI.

Now therefore the Upakarman [the rite preparatory to] Vâdic study [shall be done] on the full-moon day of the

month of S'rāvana, or Prausthapāda. Having kindled the sacred fire he shall offer oblations to the deities and the sacred metres. Having made oblations to the sacred metres, having made the Brāhmaṇas utter words of well-being and after having fed them with curd he shall continue the Vēdic study for four months and a half, or six-months and a half, and then perform the dedicatory rite. Thereafter he shall study the Vēda during the light fortnight and the Angas (supplementary subjects) of the Vēda at pleasure. [The Vēda] shall not be studied during the period of conjunction (twilight) in towns where a corpse [lies] or Chāndálas [live]. [He may study] at pleasure [in a place], which has been besmeared with cow-dung, and around which a line has been drawn. [He shall not study] near a cremation-ground, lying down, or after he has eaten or taken a present at a funeral rite.

Now they quote a verse as an example from Manu :—

Whether be it fruit, water, sesamum, food, or any gift at a S'rāddha, one shall not, having just accepted it, recite the Vēda; for it is said in the *Smṛiti* that, the hand of a Brāhmaṇa is his mouth.

[One shall not recite the Vēda] while running, while a foul smell comes, ascending a tree, in a boat or in a camp, after meals, while his hands are moist, while the sound of an arrow [is heard], on the fourteenth day of each fortnight, on the new moon-day, on the either day of a fortnight and on an Ashtakā [day], while he stretches his feet out, while he makes leap, leaning against [some thing], on a bed that had been used in a conjugal intercourse, in a dress that he had used during a sexual intercourse except it has been washed at the outskirt of a village, after vomiting,

while passing urine or excreta. One shall not recite the Rig-Véda or the Yajur-Véda while the sound [of the chanting] of the Sáman [is audible], nor when a thunder-bolt falls, nor when an earth-quake happens, nor during the solar and lunar eclipses, nor when a sound is heard in the sky or in the mountains, nor during an earth-quake or muttering of clouds, nor when showers of stones, blood and sand [fall from the sky], nor during twenty-four hours [after the event]. If meteors, lightnings and other luminous bodies appear [the study of the Véda shall be stopped] for twenty-four hours. If the teacher dies [one shall not study the Véda] for three nights; and if teacher's son, pupil or wife [dies], during a day and a night; likewise [on the death of] a priest or any relation made by a marriage. The feet of a preceptor must be embraced; one shall honour an officiating priest, a father-in-law, paternal and maternal uncles, younger than himself, by rising and saluting them. Similarly, [he shall honour] the wives of those persons whose feet must be embraced, and the teacher's [wives] and his parents. One shall say "I am such and such" to one who is acquainted [with the meaning of the salute.] But he shall not salute him, who does not know the meaning of a salute. The father, when out-casted, must be forsaken, but the mother is never forsakable unto a son.

Now they quote the following verses as an example :

An *A'cháryaya* is ten times more venerable than an *Upádhyáya*; the father, a hundred times more than the *A'cháryaya*; and the mother, a thousand times more than the father.

A wife, sons, and pupils, who are contaminated by sinful deeds, must first be admonished [by being

pointed out] and then forsaken. He, who forsakes them in any other way, becomes [himself] an out-cast.

An officiating priest or a preceptor, who neglects to perform sacrifices, or to teach [the Véda] shall be forsaken. The wife must not take that husband, who, though not really an outcast, appears like one. She shall never speak of him. A woman, by holding intercourse with a person other [than her husband], becomes an outcast. The husband may, therefore, take another wife, who has never been enjoyed by another man.

If the preceptor's preceptor is near he must be treated like the preceptor himself. The S'ruti says that, one must treat a teacher's son just as the teacher himself.

Scriptural works, raiments and food shall be accepted [as presents] by a Brâhmaṇa. Learning, wealth, age, relationship, and occupation must be respected. But each preceding one is more venerable [than the succeeding one]. If one meets aged men, infants, sick men, load-carriers, and persons riding on wheels, he must give way to each of the latter. If a king and a Snátaka meet, the king must make way for the Snátaka. All must make way for the greatest [man among them.] Grass, land, fire, water, truth and absence of envy—none of these is found wanting in the houses of good men.

CHAPTER XII.

I SHALL now describe what may be eaten and what may not be eaten. Food given by a hunter, a woman of immoral character, a mace-bearer, a thief, one under

the ban of an imprecation, a eunuch, or by an out-cast must not be eaten ; nor that given by a miser, by one who has performed the initiatory rite of a S'rāuta sacrifice, by one fettered with a chain, by a sick person, by a seller of *Soma*-plants, by a carpenter or a washerman, by a seller of spirituous liquor or a spy, by a usurer, or a cobbler; [nor that given] by a S'udra, nor at an inferior sacrifice [performed by one who is] devoid of five sacrifices, [nor that] given by the paramour of a married woman, or a husband, who procures a paramour [to his wife], or by one (*i.e.*, a king) who does not slay a person deserving destruction, or by one who cries out whether bound or freed; food given by a multitude of men or by harlots should not be eaten.

Now they quote the following verses as an example :

The celestials do not partake of [the offerings] by a man, who keeps dogs, nor by him whose [only] wife is a S'udra woman, nor by him who is hen-pecked, nor by him in whose house [lives] the paramour [of his wife].

One shall not accept from such [people even] fuel, water, fruits, fodder, *Kusā* grass, parched grain, unsolicited drink, house, small fish, millet, perfumes, honey, and meat.

Now they quote the following verses as an example :

For the sake of a Guru (religious guide) when he wishes to save his wife [and family from starvation,] when he wishes to honour the deities or guests, one may accept [presents] from any body ; but he shall never satisfy himself (*i.e.*, convert to his own use) [with them].

Food, given by a hunter using the bow, shall not be rejected. It is said [in the *Vēda*] that at a sacrifice extending over one thousand years Agastya went out to hunt. He had delicious cakes made with the meat

of beasts and fowls. They quote some verses made by Prajápati. Prajápati has ordained that, food, freely offered and brought, may be eaten although [the giver] may be a sinful person, provided it has not been asked as alms beforehand.

Particularly a thief's food must not be eaten by one who has faith,* nor that given by a Brâhmaṇa, who sacrifices for many and initiates many.

The manes do not eat for fifteen years [the food] of that man who rejects food [offered voluntarily], nor does the fire carry his offerings.

But alms, albeit offered voluntarily, must not be accepted from a physician, from a hunter, from a surgeon, from one who uses a noose, from a eunuch or a faithless woman.

Residue of food left by other persons than the preceptor must not be eaten, nor the residue of one's own meal and food sullied by leavings; nor food sullied by contact with a dress, hair, or with insects. But if he likes he may use [such food], after taking out the hair and the insects, sprinkling it with water, and throwing ashes on it, and after it has been declared by words as fit [for taking].

Now they quote the following verses by Prajápati, as an example:—

The deities created for Brâhmaṇas three instruments of purification, namely, ignorance, sprinkling them with water and commanding [them] by word of mouth.

One shall not cast away the food, which, at a

* There is another reading which Buhler has followed, "offered by a man who has faith, must certainly be eaten even though the giver be a thief." This seems to be a better reading, but we have followed the Bengali edition.

procession with images of deities, at a nuptial ceremony, or at a sacrifice, is touched by crows or dogs.

Having taken out thereof [the defiled portion of] food one shall purify the remainder, the liquids by straining them and the solid food by sprinkling it with water. Some [articles] become pure when they are looked at, if not defiled by touch.

Stale food, what is naturally bad, what has been placed once only in the dish, what has been cooked again, raw food and [that] insufficiently cooked [must not be eaten.] ; but one may take it, if one likes, after pouring over it milk, curd and clarified butter.

Now they quote the following verses by Prajāpati as an example :—

Oily substances, salt and curries, offered with the hand, do not benefit the giver, and he, who partakes of them, will eat sin.

For eating garlic, onions, mushrooms, turnips, S'leshmātaka, exudations from trees, red sap of trees flowing from incisions, food eaten by horses, dogs and crows, and leavings of a S'udra, a *Krichchhāti Krichchha* [penance must be performed]. Elsewhere [the penance is ordained] by others for taking meat, honey and particular kinds of fruits, and flesh of some wild animals. One shall not drink the milk of cow that is in heat, or of one whose calf has died, or that which a cow-buffalo or a she goat gives during the first ten days [after giving birth to young ones], or water collected at the bottom of a boat. One shall avoid wheat-cakes, fried grain, porridge, barley-meal, stale and other sorts of [bad] food prepared with milk and barley-flour.

Of five-toed animals, the porcupine, the hedge-hog, the hare, the tortoise and the iguana may be eaten ; of

[domestic] animals those having one jaw only save camels; of aquatic animals the alligator and the crab [must not be eaten]; nor those which are mis-shaped like snakes; nor kine, Gavayas and Sharabhas, nor those that have not been [specially] mentioned. It is said in the Vájasaneyá [Samhitá] that, the meat of] milch cows and oxen is fit for sacrificial offerings. They make conflicting statements about the rhinoceros and the wild boar. Among birds those which seek food by scratching with their feet, the webb-footed one, the Kalavinka, the water-hen, the flamingo, the Brâhmaṇi duck, the Bhásá, the crow, the blue pigeon, the osprey, the Châtaka, the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the peewit, the flying-fox, those flying about at night, the wood-pecker, the sparrow, the Renlâtka, the green pigeon, the wagtail, the village-cock, the parrot, the starling, the cuckoo, those living on flesh, and those moving about villages [must not be eaten].

CHAPTER XIII.

MAN, formed of blood and semen, procceds from his mother and his father as his cause. Therefore the parents have power to give, to sell, and to abandon their [son]. But one shall not give, or receive [in adoption] an only son, for he must live to continue the line of his ancestors. A woman shall neither give nor receive a son save with the permission of her husband. He, who wishes to adopt a son, shall collect his kinsmen, announce his desire to the king, shall make

offerings in the middle of the house, reciting the Mahā-vyāhṛiti, and take as a son, a not-remote kinsman, just the nearest among his relatives. But if a doubt arises about this remote kinsman, [the adopter] shall set him apart with a S'udra. It is said in the Veda that, through one he saves many. If after adoption, a son of one's own *loins* is born, [the adopted son] shall obtain a fourth part, if he is not engaged in rites, procuring prosperity.

He, who divulges the Veda [to unworthy persons, shall be excommunicated] by spreading red Kusa grass having tips with left foot and placing the water-vessel thereon. Allowing their hair to hang down, and with their sacred threads on the right side, his relatives shall touch him who empties [the pot]. Then turning their left hands towards [that spot] they may go and come at pleasure. They shall not afterwards admit the outcast to sacred rites. Those, who admit him to religious rites, become his equals. But outcasts, if they have performed the [necessary] penitential rite, [may be] re-admitted.

Now they quote the following verses as an example :

[Some] shall come by redemption by [entering] into fire. [People] shall play and laugh [with such a person.] He shall walk behind those, who excommunicate him, like one weeping and sorrowing. Those, who kill their teachers, their mothers, or their fathers, may be readmitted either after being pardoned, or after expiating their sin. Having filled a golden or an earthen pot [with water] from a sacred lake or river, they pour [the water] over him, [reciting] "ye waters are, etc."

All [other rites relating to the] readmission of one, who has [thus] bathed, have been explained by [those laid down for] the birth of a son.

CHAPTER XIV.

Now [are] the laws. Let the minister of the king transact business on the bench. When there is a dispute between two parties, if he sides with one of them, their guilt will be considered as [the king's] own. [A king] shall be equitable to all created beings. If he commits any crime, it shall be rectified by the regulations of [the first two] castes. The king [shall administer the property of] the infants, who are not of age for legal actions. [A minor] shall be [treated] as others when he comes of age.

There are three kinds of proofs, it is declared in the Smriti, which give title to a property, namely documents, witnesses, and possession; [by these] an owner may recover his former property.

[In all disputes] about roads, fields, different interpretations of gifts, and debts on mortgage, the legal procedure is of three feet (*i.e.* requires three kinds of evidence).* In a dispute about a house or a field reliance [may be placed on the evidence] of neighbours. If the statements of the neighbours disagree, reliance [shall be placed on the statement of] the aged villagers or citizens, and of guilds and corporations.

Now they quote the following verses as an example:

* There is a difference of reading: Buhler has followed the Benares text and translated the passage thus: "From fields through which (there is a right of) road (a space sufficient for the road) must be set apart, likewise a space "for turning (a cart, and for) other things (of the same description there shall be) a passage three feet about." We have translated Arthantareshu as different interpretations *i.e.* of the terms of agreements. Buhler has translated it as near other things. The commentator Krishnapandit means "near pleasure-gardens, and the like."

What is bought, a pledge, property given to a wife after marriage by her husband's family, and what is obtained from a sacrifice—know all this as burning fire. Whatever has been continuously enjoyed [by another person] for ten years [is lost to the owner.]

A king is not justified to make a gift of a pledge, a boundary, the property of minors, a deposit, a sealed deposit, women, the property of a king, and the property of a S'ratriya.

They are not lost by being enjoyed [by others]. The properties of house-holders [given up by them] go to the king. With ministers and citizens a king shall administer affairs. Whether is a king, who is surrounded by many servants, superior to one who has servants, [keen-eyed] like vultures? A king, who has servants like vultures, is not superior. A king shall not be like a vulture, nor shall he have servants like vultures. Through his servants originate crimes such as theft, robbery, murder etc., Therefore let him question his servants beforehand.

Now about witnesses :

Persons, well-read in the S'ruti, beautiful, possessed of good character, and truthful, are to be witnesses. All men may [be witnesses of all men]. One shall make women witnesses about women; twice-born persons shall be fitting [witnesses for] twice-born men; S'udras for S'udras, and low castes for low castes.

Now they quote the following verses as an example :

A son shall not pay money owing [by his father] for a surety, a money promised for a worthless object, money due for losses at play, or for spirituous liquors, nor what remains unpaid [on account] of a fine or toll.

Speak out, O witness, every thing truly ; thy departed manes hang [in suspense depending on thy answer] ; with the utterance of thy words they will rise [into heaven], or fall [into hell].

Naked, with head, shaven, stricken with hunger and thirst, and blind shall go the man, who gives false evidence, with a potsher'd to beg food at the door of his enemy.

One kills five by [giving] false [evidence] about a maiden ; one kills ten by [giving] false [evidence] about kine ; one kills a hundred by giving false evidence about a horse, and a thousand, by giving false evidence about a man.

People may speak untruth at the time of marriage, while holding sexual intercourse, when their lives are in danger, while their entire property is at stake, and for the sake of a Brâhmaṇa. These five falsehoods are not sinful.

If for the sake of a relative, or for money, men give partial evidence in a law-suit, they bring down [into hell] their own ancestors, although stationed in the celestial region.

CHAPTER XV.

THE father throws his debts on [the son] and acquires immortality, if he sees the face of a living son.

It is said in the S'ruti that, endless are the regions for those, who have sons ; there is no region for him, who has no son. There is a curse that men (*i.e.*, enemies) may have no male offspring. Through offspring Agni acquired immortality. In this there is the rule :

Through a son one conquers the world ; through a grandson one acquires immortality ; but through his son's grand-son he acquires the solar region.

There is a dispute [among the learned ; some say] 'the son belongs to the husband of the wife ; [and some say,] the son belongs to the begetter.'

They quote on both sides the following verses as an example :

If [one man's] bull were to procreate a hundred calves on another man's cows, they would belong to the owner of the cows ; useless is the spending of his power.

[Some say,] ' vigilantly watch the pro-creation of your offspring lest strangers might sow seed on your soil. The son belongs to the begetter. The adage is that, one of successful virile power has created this offspring.'

If amongst many begotten by one [father] one has a son, they all have offspring through that son, thus says the *Veda*.

Twelve kinds of sons only are recognised by the ancients.

The first is the son begotten [by the husband] himself on his own married wife. In his absence the second begotten on one's own wife or widow [by another man] on being authorized. The third is an appointed daughter.* A brotherless maiden comes back to her

* This is a curious fact but the practice is still prevalent in Kashmiria. Buhler quotes an historical incident from *Rajatarangini* " Where it is stated Kalyanadevi, princess of Ganda, and wife of king Gayapida, was called by her father Kalyanamalla." He says in the same note :— " When I collated the passage with the help of a Kashmirian I was told that a certain Brahmana, still living in Srinagar, has changed the name of his only child, a daughter called Amri, to the corresponding masculine form Amirgu in order to secure to himself through her the same spiritual benefits as if he had a son."

male ancestors ; returning she becomes their son. [There is a] verse :

" I shall confer on thee a brotherless damsel adorned with ornaments. The son to whom she may give birth shall be my son."

The fourth is the son of a re-married woman. She is called *Punarbhū* (re-married), who leaving the husband of her youth and having lived with others seeks the protection of his relatives.

And she [too] is called *Punarbhū*, who leaving an impotent, outcast, or mad husband, or after the demise of her husband, takes another lord. The fifth is the son of an unmarried maiden. [The learned say] that, the son whom an unmarried woman gives birth to through lust in her father's residence is the son of his maternal grand-father.

Now they quote the following verses as an example :

If an unmarried daughter gives birth to a son begotten by a man of equal caste, the maternal grandfather gets a son through him ; he shall offer *pinda* and steal (inherit) the property [of his grand-father.]

[A son] born secretly in the house is the sixth. [The learned] declare that these all (*i.e.*, six) are heirs and kinsmen and preservers from great danger. Now amongst those, who are not heirs, the first is he, who is received with a pregnant bride. [The son of a maiden,] who is married pregnant, [is called] a *Sahoda* (a son received with the bride). The second is the adopted son whom his father and mother give [in adoption.] The third is the son bought. That is explained by [the story of] Sunahs'epa. Harishchandra indeed was a king. He himself bought the son of Ajigarth by [giving him] young animals [and wealth.] The fourth is

the son himself arrived. This is explained by [the story of] Sunas'epa. Sunas'epa, forsooth, [when] tied to the sacrificial stake, lauded the celestials. Then the deities liberated him from the fetters. The sacrificial priests said, "He shall be our son." He did not comply with their request. [Then] they made him make [this] compact. "He shall be the son of him whom he chooses." Viswâmitra was the Hotri and he⁴ became his son. The fifth is an *Apaviddha* (cast off son.) [He is called so] who, renounced by his father and mother, is received [as a son]. The sixth is the son of a S'udra woman. These six are kinsmen but not heirs.

Now they quote the following verses as an example :

These (*i. e.* the last-mentioned six sons) shall inherit the property of him, who has no heir belonging to the first-mentioned [six classes]. Now about the partition [of paternal property] amongst brothers.

The eldest shall take two shares, and a tithe of the kine and horses. The goats, the sheep and the house belong to the youngest; black iron, the utensils and the furniture, to the middle-most. The daughter shall divide the nuptial presents of their mother. If a Brâhmaṇa has sons by wives of the Brâhmaṇa, Kshatriya and Vais'ya castes, the son of the Brâhmaṇa wife shall receive three shares; the son of the Kshatriya wife, two shares, and the other sons shall inherit equal shares. And if one of the brothers has earned something by his own [endeavour*] he shall get two shares. But those

* Krishna pandit thinks that, the Sutra forbids an appointment which is made with the intention to secure the estate, or a share of the estate of the natural father from whom the Kshatriya son inherits also. But it seems equally probable that it is intended to prevent a widow from agreeing to an appointment in order to obtain control over her husband's estate"—Buhler.

who have entered a different order, those, who are eunuchs, insane and out-cast, shall receive no share but [they] are entitled to maintenance.

The widow of an eunuch or mad man, deceased, shall sleep on the ground, for six months, practising religious virtues and abstaining from taking pungent food and salt. Having bathed after six months, she shall offer the Sraddha to her husband. Then her father, or her brother shall assemble his (*i. e.*, deceased person's) preceptors, who taught him or officiated at his sacrifices and his kinsmen, and shall appoint her [to raise offspring for her deceased husband]. One shall not appoint a woman, who is insane, not under control, and diseased, nor one who is very aged; sixteen years [is the age for appointing a woman] and she must be healthy.

[The male appointed] shall approach [the widow] in the *muhurta*, sacred to Prajāpati, like a husband, without dallying with her, and without abusing or ill-treating her. She shall get food, dress, baths and unguents from [the estate of] her former [husband]. The [learned] say that, sons begotten on a woman, not appointed, belong to the begetter. A woman shall not be appointed for the man, who had seen her with lustful eyes. Others say that if [a widow] is to be appointed [under these circumstances] she shall have to perform a penance. A maiden, who has attained puberty, shall wait for three years. After three years she may take a husband of the same caste.

Now they quote as an example,

If the suitable age of a maiden expires before she is given away by her father, she, who has been waiting [for a husband], destroys him, who gives her away, just

as the fee that is paid too late to the teacher [kills the pupil]

Fearing the appearance of the menses, the father shall marry his daughter while she still runs about naked. If she stays (in her father's house) after menstruating, sin visits the father.

As often as are the menstrual courses of a maiden, who is desirous of, and is solicited in marriage by, a qualified bridegroom of the same caste, so often her father and mother are guilty of [the crime of] killing an embryo : such is the sacred law.

If the betrothed of a maiden dies after she has been given away to him by words and water but before she was married with *Mantras*, she belongs to her father alone.

If a maiden has been carried away by force and not married with *Mantras*, she may be lawfully given away to another man. She is like a maiden.

If a damsel has merely been married, at the death of her husband, by *Mantras*, and if the marriage has not been consummated she may be married again.

A wife whose husband is in a foreign country, [and who has not given birth to a son], shall wait for five years without cherishing any desire. She shall live and behave like a widow. A wife of the Brāhmaṇa caste, who has issue, [shall wait] for five years ; and one who has no issue, four years ; the wife of a Kshatriya who has issue, five years ; and one who has no issue, three years ; a wife of the Vais'ya caste who has offspring, four years ; and one who has none, two years ; a wife of the S'udra caste who has offspring, three years ; and who has none, one year. Of those who are connected [with her husband] by libations of water, funeral

cake, birth and by *gotra* (family), each preceding person is more preferable. But if a member of her family survives, she shall certainly not go to a stranger. The *Sapindas*, or those who are of the status of a son to him, shall divide the heritage of him who has no heir of the first-mentioned six sorts. On failure of them the preceptor and the pupil shall inherit the property. On failure of these two the king inherits. But a king shall never take the property of a Brāhmaṇa, for it is a dreadful poison.

They do not call poison, poison ; the property of a Brāhmaṇa is called poison. Poison kills only one man but the property of a Brāhmaṇa kills (him, who takes it), together with his sons and grandsons.

He should make it over to pious men, who are well versed in the three *Vedas*.

CHATER XVI.

THEY say that, the offspring of a S'udra by a Brāhmaṇa woman is a Chandāla. That of a Kshatriya by a Vais'ya woman is Anta-Vyavasāyin. That of a Vais'ya, by a Brāhmaṇa woman becomes a Rāmaka.* [That of a Vaisya] by a Kshatriya woman [is called] Pukkasa. That begotten on a Brāhmaṇa woman by a Kshatriya becomes a Suta. So, [the learned] declare.

* Krishna Pundit, the commentator, reads *Ronaka* for Ramaka. This indicates, according to some, that the Hindus, of the period, to which the Vasistha Dharma Śashtra belongs, had become aware of the existence of the Roman empire. Buhler holds, and so do we, that there is no reason to make such an assumption "On the other hand," says Buhler, "Romaka is a correction which would easily suggest itself to a Pundit, who was unable to find a parallel passage in which the word Ramaka occurs."

Now they quote the following verse as an example :

One may know by their deeds those, who have been born secretly and are stigmatised for being begotten from unions in the inverse order of castes, because they are shorn of virtue and good conduct.

[Children] begotten by Brâhmaṇas, Kshatriyas and Vais'yas on women of the next lower, second lower and third lower castes become Nishâdas. [The son of a Brâhmaṇa] by a S'udra woman [is] a Parâsava. They say that the condition of a Pârasava is that of one, who, albeit living, is a corpse. The designation of a dead body is *S'ava*. Some say that a S'udra is a corpse; therefore, the Veda must not be recited near a S'udra.

Now they quote the following verses as an example from Yama-Gitâ. These Sudras, who are of sinful deeds, are manifestly a cremation ground. Therefore, the Veda shall never be recited near a S'udra.

One shall not give advice unto a S'udra, nor the residue of his food, nor [the residue of] the offerings [to the deities]; nor shall he explain the sacred law to him, nor shall he order him to perform a religious rite.

He, who explains the sacred law to him, he, who orders him to perform a religious rite, goes, together with that very man, into the dreadful hell [called] Asamvrita.

If ever a worm is produced in an wound [on his body] he shall purify himself by performing Prajâpatyam and give cow, gold and a raimant as sacrificial presents.

One, who has placed the sacred fire, shall never approach a S'udra woman; for she, belonging to the black race, is like a bitch, not for religious rites [but for pleasure].*

* The Bengal text is faulty.

CHAPTER XVII.

THE duty of a king is to protect all beings ; by fulfilling it he attains success. Not to protect [them] is a source of fear ; the learned have spoken of this rule. It is said [in the Veda] that a Brâhmaña priest upholds the kingdom, therefore, one shall make gifts to a priest in all the rites obligatory on a house-holder. His (king's) fear arises also from non-protection and want of capacity. Paying attention to all the laws of the countries, duties of castes and of families, a king shall make the four castes (Varna) follow their respective duties. He shall punish those, who deviate from the path of duty. He shall award [punishment] after due consideration of the place, time, the duties, learning etc., (of the delinquent) and the seat [of occurrence]. For the purpose of extending cultivation, one may cut down trees, that do not bear fruits or flowers, for it is not prohibited by the S'ruti. The measures and weights of objects necessary for domestic purposes must be protected [from being falsified]. He (*i.e.* king) shall not take property for his own use from [the inhabitants of] his kingdom. The measures and price [of property] only shall be subject to taxes. On an expedition against the enemy, companies, consisting of ten, shall be able to perform a double duty. There shall be places for distributing water. [The king] shall make one hundred men, at the least, engage in battle. The wives [of soldiers killed] shall be provided for. Duties shall be levied on goods sold in the market. A ferry shall be taken away from a river in which there is no water. A S'rrotriya is free from taxes, likewise, a servant of the king, one who has no protector, one who has become a religious mendicant, an infant, an

extremely aged man, a young man (who studies), and one, who makes gifts, are exempted; so are widows, who return to their former (family), maidens and those women whose children are dead. He, who swims with his arms [across a river in order to avoid payment of toll], shall pay one hundred times [the amount due]. No tax shall be paid for rivers, dry grass, forests, places of cremation and mountains. Those, who secure their livelihood from them, may pay [something]. But he shall take a monthly tax from artizans. On the death of a king, one shall give what is necessary for the occasion. It is hereby explained that his mother shall receive a maintenance. The king shall maintain the paternal and maternal uncles of the principal queen, as well as her other relatives. The wives of [the deceased] king shall receive food and raiment, or if they are reluctant, they may depart. [The king shall maintain] eunuchs and mad men, [since] their shares [go to him].

Now they quote the following verses of Manu as an example :

No duty is paid on a sum less than a Karshāpana ; [there is no tax] on livelihood gained by wit, nor on an infant, nor on an emissary, nor on what is gained by begging, nor on the residue of a property left after a robbery, nor on a S'rotriya, nor on a religious mendicant, nor on a religious sacrifice.

By failing to inflict punishment on a thief, on a cursed wight, on a wicked person, on one [caught] with weapons in his hands, on a thief caught with stolen property in his possession, on one covered with wounds and a cheat, a king shall fast for one night ; and the priest, for three nights. If an innocent man is punished [the

king shall perform] a *Krichchha* penance, and the priest [shall fast] for three nights.

Now they quote the following verses as an example :

The destroyer of a learned Brāhmaṇa throws his guilt on him, who takes his food ; an adulterous wife, on her husband ; a disciple and a sacrificer, on an [ignorant] teacher [and officiating priest] ; and a thief, on the king [who pardons him].

If having committed crimes, men are purified by the king, they go pure to the celestial region and [become] as holy as the virtuous.

The sin visits the king, who pardons an offender. If he does not cause him to be killed, he becomes guilty in accordance with the regal laws.

Immediate purification is laid down in respect of (the violation of) all royal duties. They are always pure, and Yama is the authority (for this statement.)

Now they quote a verse proclaimed by Yama.

In this, no sin attaches to kings, to those who are engaged in religious observances and to the ministers, for they are seated on the throne of Indra, and are always equal to Brāhma.

CHAPTER XVIII.

THERE is penance for a crime committed unwittingly ; some [say] also for [a crime] committed intentionally. The spiritual teacher corrects the learned ; the king corrects the evil-minded, but Yama, the son of Vivasvat, indeed punishes those, who commit sins secretly.

Of men one, who has slept at sun-rise, shall stand

during the day and recite Sávitri, and one, who has slept at sun-set, shall sit whole night [reciting the *Gáyatri*.]

One with deformed nails or black teeth shall perform a *Krihcchha* penance, extending over twelve days, and then again enter the domestic mode of life. Having performed a *Krichchha* penance for twelve days, one, whose younger brother has first married, may again enter the domestic mode of life and take to himself even that [woman whom his younger brother married.] He, who has taken a wife before his elder brother, shall perform a *Krichchha* penance and an *Atikrichchha* penance, and then marry.

We now declare [the necessity of] daily performing a penance. Having performed a *Krichchha* penance for twelve [days and] nights, one, who has killed (*i.e.*, forgotten) Brahma *i.e.*, *Véda*, after being again initiated with the sacred thread, shall receive the Veda from his teacher. The violator of a step-mother shall cut off his organ together with the testes, take them in his joined-hands and proceed towards the south; wherever he meets with an impediment there he shall stand till he dies; or having shaved his hair and smeared his body with clarified butter he shall embrace the heated iron image [of a woman.] It is said [in the *Veda*] he becomes liberated [from the sin] after death. The same [penance is laid down for him, who commits the offence] with the wife of a teacher, of a son, or of a pupil. By knowing a venerable woman, or a female friend or wife of a Guru, one shall perform a *Krichchha* penance for a year. The same penance [is laid down] for taking food of a *Chandâla*, or of an out-cast. Afterwards initiation [must be performed once more] but the tonsure and the rest may be omitted.

Now they quote a verse from Manu as an example;

The *tossing*, [the wearing of] a sacred girdle, [the holding of] a stool and [or] begging of alms—being religious rites may be omitted on second initiation rites of the twice-born. Such is the penance in respect of those drinking nutritious liquor and associating with eunuchs. If any twice-born person, conversant with the meaning [of] the sacred literature, drinks water lying in a liquor-vessel, he shall, after drinking the juice of Kusa, Udamyava, Bel, and Pusa leaves, for three nights, attain to purity. But if by drinking spirituous liquor, a twice-born person shall drink over [liquor] of the color of fire. Whoever destroys the Bhurnahan (the destroyer of a learned Brahmana, or of an embryo.) He is called a Bhurnahan who destroys Brahman, or destroys an embryo (the sex of) which is unknown. The embryos of which the sex is unknown become males; therefore, they should offer oblations unto the fire for the production of males. The destroyer of a learned Brahmana shall kindle a fire, and offer [the following eight oblations.]

The first, [by saying] 'I offer my hair to Death, I feed Death with my hair.' the second, [by saying] 'I offer my skin to Death, I feed Death with my skin.' the third, [by saying] 'I offer my blood to Death, I feed Death with my blood'; the fourth, [by saying] 'I offer my flesh to Death, I feed Death with my flesh.' the fifth, [by saying] 'I offer my sinews to Death, I feed Death with my sinews.' the sixth, [by saying] 'I offer my bones to Death, I feed Death with my bones.' the eighth, [by saying] 'I offer my marrow to Death, I feed Death with my marrow.' For the sake of the king, or for the sake of Brahmanas, one shall cause himself to be

slay in battle with 'one's' face directed towards [the enemy]. It is declared in the Veda—[A sinner], who is thrice undiscerned [or] is three times rebuked [in battle], becomes pure. A sin, which is twice proclaimed, becomes smaller.

Now they quote the following verses as an example:

By saying to an outcast, "O thief, thou art!" or to a thief, "O thou thief," a person commits a sin as great as [that of the offender]. [If he] falsely charges any body with such an offence, his sin will be twice as great.

Likewise, having killed a Kshatriya, he shall perform a penance extending over eight years; for killing a Vaishya, six years; for killing a Sudra, three. For slaying a Brahmana woman, who is an Akreyi, or a Brahmatrya or Vaishya engaged in a sacrifice, [the same penance shall be performed.] We shall explain [the term] Akreyi. [The learned] say that she, who has bathed after the mensue, is an Akreyi; she too is called an Akreyi, who is descended from [the family of] Akri. By slaying a Kshatriya, by killing a Vaishya and by destroying a Sudra, [one shall perform penances] for a year. By rebelling a Brahmana, one shall run away saying *“I am to the king [indicating] ‘I am a thief, Sir, punish me.’*" The king shall then give him a weapon made of Coloured wood; with that weapon he shall kill himself. It is said in the Veda that, he becomes pure after death, or [as third] shall shave off all his hair, smear his body with charred Ashes, and cover himself to the height from the feet upwards by a cloth of dry cowdung. It is said in the Veda that, he becomes pure after death.

Now they quote the following verses as an example:

Hear, now, the similes of those, who having committed various crimes died a long time ago and were afterwards re-born, are [marked].

A thief will have deformed nails, a slayer of Brahmanas will suffer from white leprosy, a drinker of spirituous liquor will have black teeth, and a violator of his Guru's bed will suffer from bad skin.

Property obtained from the Sudras, after contracting alliances with them either by [teaching] the Veda, or by marriage, shall be relinquished. One should not associate with such men. It is said in the Veda that, he, who mixes with the Sudras, shall regain his purity by reciting the Sankalpa with proceeding in a north-easterly direction and fasting.

They quote the following verse as an authority:

A sinner is born, left to go about, roaming his body, by practising ascetism, and by Vedic studies; he becomes also liberated by making gifts. This is said in the Veda.

CHAPTER XIX.

If a Sudra knows a Brahmana woman, the King shall cause the Sudra to be packed up in Vaisesika grass and thrown into a fire. Having caused the hair of the Brahmana to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on the back of a donkey and paraded along the high-road. It is said that, she becomes pure [thereby].

If a Vaishya knows a Brahmana woman, [the King] shall cause the Vaishya to be tied up with Lointh grass, and he shall throw him into a fire. Having caused the

head of the Brahmanas be shaved and the body be covered with ashes. Then, in all cases he is to be born, based on a religious ceremony and conducted along the high road. It is said in the Veda that she becomes pure [thereby].

If a Kshatriya knows a Brahmana woman [the Veda] shall curse the Kshatriya who ties up with blades of hare grass and shell three feet from a tree. This is passed the head of the Brahmanas, his clothes, and his body to be decorated with his old litter, he shall then have to be placed naked on a white horse and conducted along the high road. It is said in the Veda that she becomes pure [thereby].

A Vaishya [who commits adultery] with a Kshatriya woman [shall be excommunicated] in the same manner as shall a Sudra [who does the same] with a Kshatriya or a Vaishya woman.

If the wife has been sexually faithless to her husband, she shall live on barley or rice boiled with milk, for three days, and sleep on the bare ground. After the expiration of [three days], [the husband] shall offer ghee-burnt offering, [cremation] of the Sudra, [and also] Savitri, whose she is impure to him. It is said in the Veda that she becomes pure [thereby].

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